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Cherefore, my be-
loved brethren, be ye
steadfast, unmovable,
always abounding in
the work of the Lord,
forasmuch as ye know
that your labour is
not in vain in the Lord.

I Corinthians XV:58.

DUP EXCH 34 OCT 1905

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The Christian Century

Volume XXI

CHICAGO, ILL., NOVEMBER 3, 1904

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FISHERS OF MEN

Mrs. M. E. Gates

"Follow Me and I will make you fishers
of men."

HOLY Savior, Son of God,
Walking by the silvery sea,
Calling to the fisher-folks,
Saying to them, "Follow Me."
Call to-day with loving voice,
To the men beside Life's sea,
With compelling power, as when
Thou did'st walk by Galilee.

Call the stalwart and the strong,
Who their nets have cast all night.
Let their practiced power be thine,
Use their sinewy strength and might.
Let them leave their nets of care,
And the nets of earthly gain,
O, bid many follow Thee,
Fishers, make them, Lord of men!
—Ram's Horn.

EVENTS & COMMENTS

IN SOME respects, philosophy and
religion for instance, India is a
strange and mysterious country.
Not very long ago, Dharmanan-
da, the celebrated Indian Mystic, was
converted to the Christian faith, which
was received in this country and else-
where as an indication of the great move-
ment which is going on among the edu-
cated classes of that wonderful country.
Since his conversion he has been ad-
dressing the Brahmans from texts taken
from their sacred writings, in defense
of the fundamental doctrines of the New
Testament, viz., Incarnation, Atonement

and Regeneration. He has also preached
to Mohammedans and the Parsees.

We note with much satisfaction the
growing tendency of Christian union
among all the aggressive religious
bodies. Since the Protestant Methodist
General Conference of 1904 has pub-
lished its minutes, in which sympathy
is expressed with the Federation of
Churches in America, and provision is
made for the appointment of a per-
manent joint Commission on Church
Union, said committee to consist of one
member from each of the Annual Con-
ferences. We are glad to be able to
quote the following, showing that there
is immediate business before them: "The
Conference also submitted to the An-
nual Conferences the proposed union
with the Primitive Methodist Church, ac-
cepting all that is common in the Books
of Discipline of the two churches, insti-
tuting equal representation in the church
courts and adopting the system of ap-
pointments which prevails in the Primi-
tive body. This act also provides for the
merging of interests and funds under
their several heads, of missions, educa-
tion, and so forth. It directs that all
ministers and members in the new body
so constituted shall stand as they stood
in their own churches previous to the
union. The selection of a name for the
united church is left to its first General
Conference. It will of course take a
year or more for these details to be
worked out by the Annual Conferences,
with which bodies the law-making power
lies. The Primitive Methodists number
less than 7,000 members, but the Meth-
odist-Prottestants are a body of over 184,
000."

The latest move of the International
Reform Bureau of Washington is a pro-
posal to the governments of America
and Japan that they shall join in a
friendly note to Great Britain, when the
war is over, asking her to cancel the
opium treaty with China. This was one
of the many treaties China has made
under compulsion and is the worst blot
on England's modern record. China had
prohibited the trade and English war-
ships compelled her to remove the re-
striction in 1840-42, even after the em-
peror had paid every cent demanded for
opium confiscated. The Japanese minis-
ter has cabled the proposal to his gov-
ernment, which has taken a stand in
regard to the traffic that shames western
nations. Wu Ting Fang has said China
would again prohibit it if foreign powers
would leave her free to act, and that
notwithstanding her immense home cul-
ture of it. Thirty-three missionary so-
cieties have petitioned Secretary Hay to
make representations to England, and
most influential of all is an aroused con-
science among the masses of Britain.

Mine operators in Illinois have been
employing children over 14 years since
the enactment of the child labor law,
prohibiting those under 16 from factory

work, under the plea that the new law
did not annul the special law which al-
lowed those of 14 to work in mines
under certain restrictions. The Supreme
Court has ruled that it does annul all
laws in conflict with its provisions and
State Factory Inspector Davies expects
to take 3,000 out of the mines as a re-
sult.

The report of the Interstate Commerce
Commission, issued on the 18th inst.,
shows that 3,787 persons were killed and
51,343 were injured during the fiscal
year on the railroads of the United
States. This is an increase of nearly 7
per cent in the killed and 10 per cent
in the injured over last year. Eighty-
four per cent of the injured and 90 per
cent of the killed were employees.
There were 11,291 collisions and derail-
ments, about 6 per cent more than last
year, involving a loss of \$9,383,077. De-
duct the number killed at street cross-
ings in the great cities and it would be
found that traveling is very safe, perhaps
one chance in two million of getting
killed, while the chances of being in-
jured would be about twenty times as
great as those suffering death. The
larger number of the fatalities to pas-
sengers come in terrible accidents, of
which there have been such a startling
number of late and which could be great-
ly reduced by less speed and more block
signals. The danger to the employee,
on the other hand, is appalling. The
average army campaign is less disas-
trous. Coupling is the chief source of
danger and modern safety couplers would
greatly reduce it. Laws have been passed
and appliances in plenty patented, but
the expense of refitting the countless
number of freight cars with them has
served as excuse. A certain Chinese
general is reported to have said that
Chinamen were cheaper than modern
sanitary and life-saving methods. Do
our corporation generals so compute life
also?

The battle against the Sunday railroad
excursion is on in earnest. No little
encouragement was given by the recent
meeting of the American Association of
General Passenger Agents, held at Old
Point Comfort, Va. Many of the roads
went on record as against it, some have
quit it, and others do it under protest
and only at the demand of competition.
The most hopeful note was that the ap-
pel was mainly from a moral stand-
point and that such an appeal was
gravely considered and favorably by
many.

None travel to heaven alone.

The perfect man has not been discov-
ered in our day; we are all too modest
to reveal him.

A man cannot preach straight truths
when he is trying to dodge between his
Master above and his master in the
pews.

EDITORIAL

54 WORLD'S TRUE HEROES

EVERY step in the progress of our civilization has been gained by overcoming opposition. "Homer was a beggar; Tasso was often distressed for a few shillings. Cervantes died of hunger; Lord Bacon lived a life of meanness and distress. Sir Walter Raleigh died on the block; Spencer died forsaken and in want. Milton sold his copyright of "Paradise Lost" for seventy-five dollars in three payments. Goldsmith's "Vicar of Wakefield" was sold for a trifle to save him from the debtors' prison." The gems of our literature have been mined by toilers when exhaustion presided over the wardrobe and larder and when the farthing candle burned low in the candlestick. The pillars and temples of Christendom have been reared and its populations created by men and women of whom the world was not worthy, because while they strenuously labored and heroically suffered, the world opposed and persecuted and destroyed. Our civilization and our Christendom are monuments of unrequited labor and persistent self-sacrifice, and we do not mend our ways as rapidly as we should, nor do we redeem the time as earnestly as we may.

55 OPIUM TRAFFIC

"When the war is over" several good things, and very needful, will be done. Whether Russia is driven north to her own territory, leaving China and Japan and Korea and others, if there are such, to manage their own affairs without foreign interference, or not, the horrible opium traffic which has cursed China for many years and for the infliction of which England is criminally responsible, is surging to the front for international consideration, with the view of totally abolishing it. In this pending controversy the U. S. government, through Secretary Hay, is asked by the International Reform Bureau to urge Great Britain to withdraw the iniquitous treaty.

A SUDDEN PERIL

During the week of Oct. 22-29 great anxiety and apprehension have prevailed throughout the civilized world on account of the second Pacific squadron of the Russian navy, while en route to the Orient, firing on a fishing fleet belonging to the English town of Hull in Yorkshire, with the loss of lives and property. The British government formulated the following demands:

"First—For an apology for the attack.
"Second—For pecuniary indemnity for the victims.

"Third—For the punishment of the Russian officers concerned.

"Fourth—For a guarantee of the future security of British shipping from similar attacks."

Happily the whole matter in contention has been referred to The Hague court of arbitration and pending the settlement, the British squadron commands the pathway to the Orient.

The man who is sour as a crab always thinks he is set for the salvation of the creed.

RELIGIOUS REFORMATION

THE history of Christianity has witnessed many declensions, and perhaps an equal number of attempts at reformation; but the declensions have nearly all been spiritual and moral, and the reformations intellectual and theological. The remedy, therefore, has failed to match the disease and the virus of moral evil is still in the blood of the church. Dr. Hatch, in the opening sentences of his Hibbert lectures, calls our attention to the fact that there is no metaphysics in the Sermon on the Mount, and no ethics in the Nicene creed; and he raises the pertinent question as to why an ethical sermon stands in the forefront of the teaching of Jesus, and a metaphysical creed in the forefront of the Christianity of the fourth century. The reason is not far to seek. The simple Hebrew ideal of right conduct in relation to God and one another, learned from revelation, had been displaced by an elaborate metaphysics resulting from the mingling of Greek philosophy and primitive Christianity, so that a man who misconceived the nature of the hypostatical union between the Father and the Son, and the eternal procession of the Spirit from the substance of the Father, was excommunicated as a heretic, while many priests and ecclesiastics of the period had not morals sufficiently straight for a 'ram-many policeman. The spirit of the Nicene creed, like wisdom, still lingers, and the demon of the fourth century has not yet been wholly cast out. The Westminster Confession lays a far deeper accent upon theological speculations about election, reprobation and total depravity than it does on the personality of Jesus and the morality of his Gospel. Dogma is still more important than life.

The issue that provoked the Crimean war was as to which of two nations should hold the keys of an old church in Jerusalem. Greeks and Latins disputed and went to war over the empty tomb of Jesus, while a cloud was gathering in Jerusalem that threatened to subvert both the temple and the law. Centuries before the Crimean struggle, thousands of Crusaders, at the expense of treasure, blood, sacrifice and life itself, had swarmed into Palestine to drive out the followers of the great imposter from possession of the sacred tomb, while it is more than probable that not one in a hundred of these fearless braves who were risking life and limb for an empty sepulcher, would have cared to walk a hundred yards to possess the spirit of Christ, or to live the life of the Incarnate Son of God. Often the partizan and sentimental aspects of Christianity will lead men to fight and shed blood for their religion, when the ethical and spiritual phases of the gospel have no interests with which they care to concern themselves. The Thirty Years' War in Germany was over the right to hold and propagate the doctrines of the Protestant Reformation of the sixteenth century; but in all time not a sword has been unsheathed, not a shot has been fired, not a drop of blood has been shed over the question as to whether a man should love the Lord with all his mind and

heart and strength and soul, and his neighbor as himself. War has never been declared over the parable of the prodigal son or the good Samaritan. There has not been so much as a theological skirmish over the questions involved in these parables. Love languishes, gentleness is rare and occasional, and the Spirit of Christ is almost unknown; but men do not fight over trifles like these!

A change is necessary. A change is already coming, a reformation that must be facilitated and supported by all right-thinking men. Of polemic and theological reformations we have had enough. Ethics and spirituality, based on a new enthusiasm for Christ must be the elements of the next reform. A single reading of the Gospels cannot but convince us that Christ chiefly concerned himself with motive, spirit, conduct, character, and when, now and then, he touched on a theological question, it was in relation to the fundamental issues of life. Redemption, remission of sins, the gift of the Holy Spirit, are but means to an end as they stand related to the new moral humanity that Christ created and seeks to maintain by his coming into the world.

It would, however, be a serious misrepresentation of fact to say that the historic reformations of Christianity have produced no ethical results. The revolution that preceded the revelation in Christ, that of John the Baptist, was purely ethical in its purposes. Christ's interpretation of the Old Testament and his introduction of the Kingdom of God was supremely in the interests of righteousness. The Lutheran reformation lifted the nations of Europe and the civilization of the world to a much higher moral level than they had ever attained under the papacy. The Puritan revival was not merely a spiritual movement against the corruptions of sacerdotalism and worldliness. It lifted men to a higher plane of righteousness and a better life. As measured by the ethical standards of the New Testament the Puritan was a better man than his Roundhead neighbors. There was a strong intellectual and doctrinal element in the reformatory work of Alexander Campbell and Barton W. Stone, but the moral and practical results and characteristics of their movement were equally marked. In all the churches of the current reformation up to the time of the Civil War there was an honest and strenuous effort to maintain the moral purity of the body of Christ. All flagrant violations of the moral law, if they could not be corrected by repentance, were punished by expulsion from the church. The New Testament ideals of right conduct and good behavior were as much in vogue as its doctrinal standards.

One way to have a hard time is to be forever hunting a soft place.

HOME

THE little resting spots of men
That creep along Time's wall,
Like shadows in the noonday
glare

Are kindest after all;
When wearied by the morn of toll,
Burned with ambition's flame,
'Tis sweet to seek the humble spot
Where someone breathes your name.

The Mission of the Church

William
Oeschger

NOTHING walks with aimless feet," is a great creed and the statement of a sublime fact. Creation is not without purpose. Design runs through all the handiwork of God. He who created, created with an end in view. Mind, and not blind chance, orders the things that are. The plan of God involves no creation without aim. There is not an insect, however small and insignificant it may be, but that it subserves the will of the Maker in some way. No flower opens its face to the morning sun, but that in its countenance one may read the purpose of the Father. Everything in creation, from the highest to the lowest, from man to insect, has its mission to perform. "Nothing walks with aimless feet."

It is the writer's faith that when we shall know the mission, the purpose of every creation, science shall be complete, and knowledge shall be to the earth a covering as are the waters to the sea. When every creation shall fully serve the purpose for which it was designed peace will be universal, the millennium a fact, and the Universe in tune with the Infinite—one with God.

The church is a divine creation. God, through Jesus Christ, designed and built the church, and not man. Men and women who are seeking to change the character and the mission of the church are simply attempting to defeat the will of the Almighty. At Caesarea Philippi Peter in response to the Master's question said, "Thou art the Christ, the Son of the living God." If this is the confession of confessions, Jesus instantaneously makes the supreme prophecy of the supreme glory of the church that was to be built upon the truth of this confession. The one is as great as the other. Said the Lord, "Thou art Peter and upon this rock, I will build my church; and the gates of hell shall not prevail against it." He who uttered that prophecy has built the church; he built it upon a rock; and the gates of hell have not prevailed against it, and never will. The rock upon which it is built, the divinity of Christ, is the Rock of Ages. It will stand forever and ever. The world, the devil and the flesh can never place the death shroud around the church, for she is the living bride of Him who said, "I am he that liveth, and was dead; and, behold I am alive forevermore, and have the keys of hell and of death."

Science, in making study of a particular organism, be it plant or animal, studies first its anatomy, structure, then its functions, office, or mission. It is in such a manner that we would proceed to make our study of the church, viz., study first her structure, then her mission.

I. The Anatomy of the Church.

The anatomy of the church includes many well defined articulations, and striking combinations of these same articulations for work. However, the anatomical structure of the church divides itself into two grand divisions—head and body. This division is made for us in the word of God. It is not an arbitrary division, for the division corresponds to realities. The head of the church is the Lord Jesus Christ, and the body is that portion of humanity that is organically united with God through faith in Jesus Christ as the Son of the Living God. That Christ is the organic head, and only

head, of the church, is the truth of Holy Writ.

The body of the church, of which Jesus is the head, is composed of the believers in Christ. The believers when assembled together were always called the church by those that spoke through the aid of the Spirit of God. To show us how closely this head and body are united Paul makes use of a beautiful analogy. The love and mutual care they are to exercise for each other is likened unto that of the marriage relation. "Husbands," he says, "love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water through the word. That he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Would to God it were so—without spot, wrinkle, or blemish. The body as perfect as the head.

II. The Function of the Church—Head and Body.

1. The mission of the head is: (1) To perform the work of an advocate in heaven. Jesus, the head of the church, is our, the body's advocate before the Father in heaven. When we sin, we can go before God through Jesus Christ, and in his name, and through his influence, the influence of love and mercy, secure the pardon of our sins. Blessed advocate, we shall see him some day as he is; (2) To serve as the abiding helper of the Saints on earth. This is the other great function of the head. It is the mission of Jesus Christ to be the "Ever present help in a time of trouble." Christian experience has found in him a help that is more than human. He is to the body, the believers, what he said he would be, the, "Lo, I am with you always, even unto the end of the world." It is he, Jesus, that has kept the church alive. He has been its comfort and strength in all the ages past. Wherever two or three have been gathered together in his name, there he has been to bless and uphold. Jesus has been with his followers to cheer them when discouraged, and to comfort them when in sorrow. Through him they have been able to turn defeat into victory, darkness into light, night into day, and weeping into joy. He was the angel of the covenant that spoke to Joshua, saying, "Be strong and of good courage; be not afraid, neither be dismayed, for the Lord thy God is with thee whithersoever thou goest." Every Martyr, from Stephen the first, to the last one slain in the cruel Boxer uprising in China, has had at his side the, "Lo I am with you always." He it is that has gone side by side with the lonely missionary, as he has taken his journey through lands in Torrid and Frigid zones, whether among Greek or barbarian, civilized or uncivilized. He it was that journeyed with Livingstone through Africa, with Judson through Burmah, with Carey through India, and with a Robert Morris through China. He it is that has brought cheer and courage to many a lonely widow's heart. Yes, to a thousand faithful and suffering saints he has been all in all. Could we hear all the helped sing the chorus, "Christ is all in all, yes, Christ is all in all. Christ is all, all in all. Yes, Christ is all in all," one would be able to say with John, "I heard as it were the voice of a great multitude, and as the voice of many waters,

and as the voice of many thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth."

2. The Mission of the body. The body of Christ, the believers, has before it a line of experiences through which it must pass, before it shall reach its goal, the climax of the church's final glory. These experiences may be roughly classified as follows: (1) Live the life of Christ on earth; (2) Lay down the coils of humanity as shown her by the Lord Himself; (3) Experience the quickening power of God in the Resurrection. (4) Meet Her Divine Lord—he wedded to Him, and be crowned with Him.

It is chiefly of the first of these that we desire to speak; for that is the one, that life is chiefly concerned with in the present. The mission of the body, the church, whose head is the Lord, is to continue the life of Christ on earth. The incarnation is to be made a world wide fact through the church of God. It was for this purpose, viz., that the life was in the man of Galilee might be instilled in every soul, that God ordained and established the church. In order that the church might accomplish the work for which God called her into existence, God has bound her membership together with his own life and spirit. Says St. Paul, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one spirit." This gives us a body that has in it everywhere the same life-giving fluids percolating through it. All the members drink at the same fountain of life. This begets a vital connection between all the members. The union is not a physical union, but a chemical one. It is not the union that we see between nails when they are thrown together in one place; but it is the union that takes place when they are thrown into a smelter. It is an organic union. This kinship of spirit binds the members of the body together as nothing else can do. Our common life and interests create in us a warm attachment for each other. To see this truth illustrated one need but go to some encampment or reunion of the Grand Army of the Republic. The old battle scarred veterans having imbibed from the same cup of hardships, dangers, trials, and suffering, for the sake of the same common cause, have begotten through this a mutual love for each other that has few equals outside of the church. As a result of the drinking from the same spirit there arises in the members of the body of Christ, the church, a deep sense of mutual love and care for each other. This mutual care and love that one member of the body has for the others, constitutes the subjective work of the church. This is one of the great purposes for which God called the church into being, viz., that men and women should exercise a mutual care and love the one for the other. Says St. Paul, "The members should have the same care, one for another. Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." The church, the place in which the body of Christ meets should be a place where we weep with those that weep, and rejoice with those that rejoice. It ought to be a place where the mutual love that we have for each other should express itself as healing balm for aching hearts. It ought to be a place where we meet together, not

to criticise each other, but a place where we meet to have fellowship with each other in holy communion with God through Jesus Christ our Elder Brother. In addition to this subjective work the church has a great objective work to perform. This objective work of the church is beautifully set forth by Isaiah when he says, "The spirit of the Lord God is upon me; because the Lord hath announced me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted; to proclaim liberty to the captives; and the opening of the prison to them that are bound." Christ did this; and it is the mission of the church to continue the life of Christ on earth. The church is to make the incarnation as extensive as creation. The lost and the saved are the only two classes of people that there are in this world. The great business of the church is to save men and women from sin. To this end Christ has equipped his church with the gospel, which is the power of God unto salvation to those that accept it. Jesus intended that we should use it in the whole world and with every creature. To the end that the whole world might be saved Jesus commanded his disciples, "Go ye into all the world and preach the gospel to every creature." The church of the Lord Jesus Christ must make her way into the alleys, courts and dens of the city, up broken stairways, into bare rooms, and alongside loathsome sufferers; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the field with the farmer, and into the counting room with the merchant. Like the air, the church must press equally upon all the surfaces of society; like the sea, flow into every nook of the shore line of humanity; and like the sun, shine on things foul and low as well as fair and high; for she was organized, commissioned and equipped for the moral conquest of the world, the whole world. "Oh, church of God, believe thyself invincible, and thou art invincible; but stay to tremble and fear, and thou art undone. Lift up thy head and say, 'I am God's daughter; I am Christ's bride. Do not stop to prove it, but affirm it; march through the land, and kings and princes shall bow down before thee, because thou hast taken on thine ancient glory.'"

But a proclamation of the truth will soon call for a defence of the truth proclaimed. This will be the case in a very marked degree when it comes to the point where truth seeks to overthrow error that has become concrete in the life and institutions of society. St. Paul in speaking to his son in the gospel has this to say, "If I tarry long, that thou mightest know how thou oughtest to behave in the house of God which is the church of the living God, the pillar and the ground of the truth." This last phrase, "The pillar and the ground of the truth," is one that I would have you observe closely. The words pillar and ground are translations from two Greek words, the former meaning that upon which anything rests, or by which it is supported, the latter means a firm support, basis, foundation. Thus it will be seen from this passage that the church of the living God is to be the support and the foundation upon which truth is to rest. The church is to be truth's royal defender. It is to be that force and factor that is

everywhere to raise up advocates for the cause of truth. The church is to be the nursery for growing men and women who will stand for the right though the heavens fall.

The poet has said, "Truth crushed to earth will rise again." I believe that declaration, providing someone will come along who will aid it to its feet, otherwise it will be a long time in getting up. The church of God must by her very nature be the friend and helper of every reform that pleads the cause of the right as against the wrong. She must plead the cause of the weak as against the cause of the strong; she must slay error for the sake of the truth. In all this the church must take the initiative and not wait until the battle is over. There is a time for us to side with truth, of which the poet speaks when he says: "Then to side with truth is noble when we share her wretched crust, Ere her cause bring fame man chooses, while the coward stands aside, Doubting in his abject spirit, till his Lord is crucified, And the multitude make virtue of the faith they had denied."

The church should not wait for others to lead the way. She should be the pioneer in every good work. She should be the first to sound the tocsin of war against all wrong. It should be the church's bugle that should summon the tribes of Israel to meet the invading hosts of sin and wrong in the land. The church should be the bulwark of defense and support of every movement that has in view the suppression of the liquor traffic, the uprooting of social vice, the putting down of gambling, the checking of capital's unholy avarice and the crushing of labor's selfishness. The church should be the stay and the support of

the truth, the pillar and the ground of it, as were Aaron and Hur to Moses in the battle between Israel and Amalek."

To her service of proclamation and defense of the truth, the church must add the one of bearing faithful testimony to the saving grace of the gospel, at all times and under all circumstances to the close of her earthly pilgrimage. No circumstances can ever justify her in not doing so. The injunction to the church is, "Be thou faithful until death and I will give thee a crown of life." The church of the living God is to seal her testimony with her own blood, if necessary, and it has often been necessary. This devotion and fidelity to her divine Lord has brought a flood of persecution upon the church. This fealty to principle has given history martyrs and character nobility. There is not a single century through which the church has come, but that it has been illumined by the light of torch, faggot, burning stake, and flaming funeral pyres, instruments of torture that she was made to feel through the hate and cruelty of a world that was not worthy of her ministry. The path that the church has trodden she has washed clean with the blood of her saints. The followers of the Nazarene have endured all things for the testimony of the Lord. They have been cast into stocks, into chains; they have been made food for wild beasts; they have been left to die of hunger and thirst in lonely isles and in damp and foul prison cells. They have been stoned to death and crucified head downwards. All that cruel hate inhuman torture could inflict, the church has endured; but she still lives. The gates of destruction have not prevailed against her, and never will. She was not born to die. The eternal years of God are hers.

➤ Educational Ideals ➤

J. W. Hilton

THAT MAN is a creature of ideals, is one of the impregnable positions of a spiritual philosophy. This philosophy is the fruitage of the spiritual principle in man.

Prof. T. H. Green, in his *Prolegomena to Ethics*, shows the utter impossibility of our having even a connected experience without the presence of this spiritual principle in man.

We may receive impressions through the senses, but if these impressions are mere feelings, there never can be an experience constructed from them. The very fact that man is conscious of self and of other—than self,—conscious that what he is now, and what he ought to be, are separated by a chasm that can only be bridged by his activity in willing,—introduces us to a possibility in man which lifts him out of the realm of the merely sentient life, and places him within the spiritual realm in which alone such a thing as character is possible.

This power of having experience, of comparing one experience with another, of selecting from the resultant knowledge, the good and rejecting the bad, leads us to a recognition of the truth of the statement made in the beginning, that man is a creature of ideals; for the power of having connected experiences is the possibility of ideals, while the power of comparison demands them.

God is spirit. Man is in God's likeness spirit, but while God is absolute in this spiritual nature, man is limited. This

likeness of man to God makes education possible; while his limitations make it absolutely necessary.

The differences among nations, societies and individuals are largely accounted for when their ideals are known. True it is that in the effort toward the realization of an ideal, some are more successful than others,—because of a less number of obstacles either internal or external, or both, being in the way of the approach to it; but yet, the ideal offers a key to the character of the nation, society or individual, and vice versa, the character is a key to the ideal.

The philosophers of the past and present point us to "duty," "pleasure," "utility," "perfection," etc., as true ends of human action;—but in spite of the share of truth that each school represents, none of them have really been able to present such an ideal end as has the power of leading man out into a clear consciousness of his true relations and great purpose in life.

Education is conceded not to be an end in itself. It is sought because it is the means of unfolding our powers, in order that we may the better attain the ultimate end of our existence.

If cold, commanding "duty" is held out to be the final goal of educational training,—there may be developed a few passionless stoics, but mankind can never be warned, and vivified into a fulness of life by any such ideal.

We seem to have no better prospect of

reaching the truest goal of life by making "pleasure" the ideal end of living; for in addition to the fact that a pleasure sought for its own sake loses some of its quality as pleasure, we constantly encounter the danger of making wrong calculations and, thereby, of turning our pleasure into pain.

Even if we make the pleasure of all our aim, which is a much higher ideal than simply seeking our own pleasure,—still the pleasure of all will not be attained because of the necessary limitations in our knowledge. The same objections obtain against "utility" as an end of action.

"But," says some one, "surely 'perfection' is the ideal of all that should be sought in education." This would sound better if we were conscious of the ability of those who hold this doctrine (abstractly) to tell us what constitutes "perfection," or present us with a concrete ideal. The difficulty with all of these abstract ideals is that they lack life. Man in his ethical nature lives. Activity is the very soul of ethical existence, because it is an existence in relations. In this activity he must have something to guide him. The artist has his study. The musician has his study. And all other life-tollers have their studies. Must not the ethical worker, the life-maker, the character builder have his ideal of perfection? Like all others the ethical ideal must take a concrete form. It must live, essential for ethical purposes,—activity. That activity may now be a matter of history,—but history lives.

As the masters in art, music, and literature have furnished the world with ideals in these realms, so must the master of the ethical realm be a reality and offer us a living ideal. Only Christian ethics presents such an ideal;—one clothed in the garb of humanity—one that has been personalized. Only such a living, personalized ideal can embody all that is really valuable and valid in the partial ideals of such ethical ends of action as "duty," "utility," "pleasure," or "perfection." Such an ideal only can lead us upward to God. Such a one is Jesus the Son of God and the Redeemer of men. Among educational ideals those of physical and intellectual perfection must have a prominent place. But these ideals are receiving the attention of educators, while the ethical ideal of man, Christ the Light of the World, is receiving a meager attention excepting in educational institutions that are maintained with this as one of the special features of their work. This is to be expected only in a Christian institution which is sustained for the great purpose of presenting Christ as the personalization of perfection,—as our life copy. As those that believe that Jesus is the hope of the world, both now and hereafter, can we do other than make strong and permanent these centers that hold Him up as the climax of all life ideals?

Our educational interests now have a prospect which they have never had before,—a special day for presentation to the entire brotherhood. This work devolves largely upon the preachers. Let us all be faithful in looking to the work of strengthening this, the foundation of every other interest of the Lord's work.

The severest staff may drive to the sweetest comfort.

The recording angel never bothers with church statistics.

Business Methods in Church Services

S. C. Humphrey

THERE is much wonder recently at the indifference toward and non-attendance at the services of the churches by the masses of the people. The why of the fact is often sought, but the problem so far is unsolved, as is evidenced by the fact that so far no improvement is noted. Nor do I think there ever will be until there is a radical change, perhaps a revolution, of church methods, which cannot be effected at once, but must be sought in such growth as is always effected in reforms. To get my thought before the mind of the reader, let me say first that our present religious status is the result of centuries of teaching and corresponding practice based upon the essential and entire distinction there is to be made between the secular and the sacred, according to which secular employments are allowed the legitimate methods of the "broad way," while sacred employments are confined to the "narrow way." True, the secularist is not entirely free from moral restraints, since his moral status is measured by the civil law, while the religious devotee is required to conform to the higher and more perfect law of God. The recognized distinction between these is chiefly that the civil law takes cognizance of human actions only, while God judges the heart. Add to this real distinction the ordinances of religion not required nor found in the civil code and you have the foundation upon which has been built up all the distinctive differences between church and secular life as now viewed by society. So far I have considered that wherein the secularist and the religious man differ. But that we may see wherein their business methods ought to correspond rather, let us consider that wherein they are alike. First, then: God's laws are the same to all men alike. And in all the legitimate callings of men—callings the following of which men have the approval of God, the means used and the ends sought are all parallels and are seen to be alike in method and execution. Nowhere does God require men to act without the rewards attendant upon all callings; and in all callings the promised good is the final and complete appeal to men for their service. Not to follow these self-evident facts further in this direction, I wish to say that the church, in order to supplement the assumed or real want of faith in God and Christ has in its long-continued teaching and practice greatly compromised its dignity by its attitude and appeal to man religiously. Instead of setting before men plainly the "wages of sin" and the "gift of righteousness," they have gone on to exhort and weep, to pray and sing—and, in a word, to use every conceivable means, fair or foul, to try to induce men to do religiously what no man would think of doing in any other calling. They have given it the semblance of beggary. This in time has led men to so far distrust the sincerity of the teachers and adherents of religion that the church no longer stands to their thought as the ordinance of God in the great matter of religion. Now, I am bound to add further that so long as the modern expedients of adding music and choirs and organs to the services of the church are understood to be to draw, amuse and interest

the people who may thereby be induced to attend, they only add that much more to the general misconception. They will never even help to undo the fatal error of a false theory of religion.

The remedy—Let religious teachers adopt a new attitude and spirit toward religion. Let them preach with uninterrupted emphasis upon all kindred texts to that one that declares that "God is not mocked—that whatsoever a man soweth that (and not something else) shall be also reap." To quit offering encouragement to deathbed penitents—not that I would limit the power and prerogative of God in the matter, but I would discourage unauthorized teaching—for such in fact it is. I would allow music and poetry and flowers and beauty all the space they asked as an expression of the joy and gladness of the present great salvation. To conclude: The whole power of the ministry of the Gospel should be brought to bear to change the attitude of independency to that of humble supplication for mercy and help from an independent and Almighty power.

INDIVIDUAL COMMUNION CUPS

THE use of individual communion cups is still a subject for discussion. The Methodist General Conference voted down a proposal to allow the use of them in their churches, and Bishop Foster at a meeting of the N. E. Conference refused to have the communion administered in the individual cups which had been bought for the purpose.

Bro. J. W. McGarvey, in the Christian Standard, says: "Whatever may be the special pleading in excuse for this innovation, it is perfectly clear that it aims to avoid that which the Lord enjoined in instituting the supper—that is, the use of the same cup by a number of individuals. He could have directed each of the twelve to drink from his own cup. But he did not, and we shall be far more likely to please him by doing as he did than by doing what he avoided."

According to this argument, if the Savior used only one cup for the twelve when instituting the supper, then it is an innovation and unscriptural to use two or four as we do for convenience. If we may use two or four for convenience, why may we not use one for each person? It is certainly more cleanly, and in accordance with the command "to do all things decently and in order." It is not the most pleasant thing to use a cup after it has been the rounds. We would not tolerate it at a public restaurant and hardly in our own homes. Then why in the Lord's house, when we can so easily provide a simple and cleanly individual cup?—New England Messenger.

The report of Literature committee showed much larger distribution of educational literature than last year.

The educational campaign of the National Board is enlarging in every direction and embodies plans for the increase of university work in this country, more schools in Mexico, Porto Rico and India, and best of all the board plans wisely and particularly for the advancement of our own sisters in the auxiliaries, whence come our help and strength.

✧ Gospel Posters ✧ E. M. Todd

OUR English churches have inaugurated a rather novel "literature campaign," and samples of our literature having reached the office of *The Christian Century*, Bro. Young asks me to outline the scheme for the benefit of his readers.

There are two facts of which we are seeking to take advantage: (1) There is a constant stream of people passing and repassing in front of our churches. (2) There are many people who are indifferent to religion, and who do not think it worth their while to attend worship anywhere, or to follow the developments of religious thought—who are neither Bereans nor Athenians—but whose interest may be aroused by an attractive and thought-provoking placard. It is thought that these facts constitute a hitherto unutilized opportunity, and our literature campaign is an effort to utilize it.

• • •

The scheme has three main features: First, we have published a series of "Gospel Posters." These are of a size (20x30 inches) suitable for display on the notice boards in front of our churches. Each poster contains some brief pithily expressed statement or series of statements or appeal relating to our work, together with an advertisement of "literature free on application," and all attractively printed in red and black, and in large, clear type. The first series contains the following: "What We Stand For," "Catholicity," "The Church of Christ," "Unity vs. Uniformity," "An Evangelical Platform," "Back to Christ," "In the Face of the Enemy." The advantage of a series is that, exhibited in succession at intervals of a week or so, they can be made progressive. It also creates expectancy, and successive posters are looked for and read with eagerness. Special emphasis is laid on the catholicity of our plea. We have tried to put into these messages the spirit of the largest and freest charity and the sincerest desire to promote unity and fraternity.

Then we have published a series of "Gospel Handbills." Of these there are six kinds, containing the same matter as the posters of corresponding numbers, but with the Scripture references added. These are designed to be given out at services or at open-air meetings, or to passers by, or to be enclosed in letters. They are got up in such a way as to compel attention. No one into whose hands a handbill comes will fail to read it through. They are not tracts, but brief statements, attractively displayed, and intended to appeal to the eye. On the backs of the handbills we print notices of our services. Following the outline of one of the handbills, I am arranging the following series of sermons for the autumn, the notice of which will be printed on the back of the handbill:

"I am of Paul"—A protest against sectarianism.

"I of Christ"—A protest against bigotry.

"The Rock Foundation"—A plea for the true Apostles' Creed.

"Form and Spirit"—A plea for the New Testament Ritual.

"The Imitation of Christ"—A plea for the New Testament Ideal of Character and Service.

"All Ye are Brethren"—A plea for Christian Charity.

As noted above, each poster and handbill contains an offer of free literature. Hence we are preparing several leaflets and pamphlets dealing fully with the aims and purposes of the Disciples of Christ, and from the point of view of the conditions prevalent in this country. Your American tracts are of no use to us in this country.

Another unique feature of this literature campaign is our series of "Gospel Postcards." These are five in number, and contain the same matter as posters 1, 2, 5, 6, 7, and are numbered accordingly. The matter on posters 3 and 4 is unsuitable for this use. The printed matter occupies half the address side of the card, which is intended for ordinary correspondence. We supply them printed at ten for a cent, which is sure to bring them into great demand.

We expect to placard Chester all over with our Gospel Posters at the time of our annual conference in September, and will give out handbills and tracts by the thousand.

94 Hampden road, Hornsey, London, N. July 26, 1904.

THE GREAT COMMUNION SERVICE AT ST. LOUIS.

Several of our brethren have asked for information in regard to the great communion service held last Sunday, and I beg to submit herewith for publication figures and data upon our records. Please note that the figures for boxes, balcony and gallery were taken from the plat in the Coliseum. On this plat seats are numbered and sold for entertainments at \$1 to \$2.50 each. The seats in the arena are counted:

Seated in front of platform, central aisle to main aisle east	950
Seated in front of platform, central aisle to main aisle west	950
Seated to the right of platform, north of main exit aisle	302
Seated to the left of platform, north of main exit aisle	306
Seated on the platform.....	288
	2,796
Seating capacity of the arena, when filled with chairs	3,642
Boxes, numbered seats.....	420
1st balcony, numbered seats.....	4,990
2d balcony, numbered seats.....	2,208
	7,698
Standing in rear of sections—estimated	1,500
Grand total	11,994

Attendance Record.

The largest attendance at any day session—estimated	2,800
The largest attendance at any night session—estimated.....	4,500

Membership Record.

Local membership	3,400
Visiting membership	16,874
Total membership	20,274

Fraternally yours,

W. H. MCCLAIN,

General Chairman of the Convention Committee.

THE "CURRENT EXPENSE" PROBLEM.

(The following from one of the church papers is good enough, and so accurately sets forth a common complaint, as to warrant the passing of it along.—W. P. Keeler. Chicago, Oct. 26, 1904.)

"To pledge or not to pledge: That is the question."

Whether it is nobler in a man to take The Gospel free, and another man foot the bill,

Or sign a pledge and pay toward the Church expenses.

To give, to pay—aye, there's the rub—to pay?

When on the free pew plan, a man may have

A sitting free, and take the Gospel, too, As though he paid, and none be aught the wiser,

Save the Society's Committees, who—Most honorable men—can keep it a secret.

To err is human; human, too, to buy

At cheaper rate. I'll take the Gospel At cheaper rate. I'll take the Gospel so, For others do the same—a common rule. I'm wise; I'll wait, not work; I'll pray, not pay,

And let the others foot the bills—

And so with me the Gospel's free, you see."

We call special attention to the following from the state officers of our C. W. B. M.:

To Preachers and Official Boards of Church of Christ in Illinois.

We wish to call attention to the fact that the first Lord's day in December in Christian Woman's Board of Missions' day. Set apart by our national missionary conventions and established by long usage, the C. W. B. M. in addition to its evangelistic work, is doing a great educational work in our brotherhood. Thousands of missionary meetings are held by their auxiliaries and children's organizations, every month. These meetings, not primarily for the purpose of collecting money, but to study and pray for world wide evangelization. Because "the love of Christ constraineth us" we ask you to have this work presented to the church on or near the first Lord's day in December, and an offering taken for the work, that you may have fellowship with us, and if you have no auxiliary to C. W. B. M. may prepare the way for organizing one.

Send offering to Mrs. Helen E. Moses, 152 East Market street, Indianapolis, Ind.

ANNIE E. DAVIDSON,

President Illinois C. W. B. M.

ANNA M. HALE,

Corresponding Secretary and Organizer Illinois C. W. B. M.

The Sangamon County Association of Illinois Christian Preachers held an interesting meeting in the First church, Springfield. The officers are: Ivan W. Agee, president; F. M. Rogers, vice-president; J. H. Henderson, secretary.

The Methodist and Christian church ministers of Redfield, Iowa, with the aid of two or three men, got into action at the Annual Old Settlers' Reunion of Dallas and Guthrie counties recently and enforced the law against illegal gambling and liquor selling. This feature of the annual festival had become a great nuisance. The sheriff, Joe Haines, deserves much praise for his prompt and efficient work.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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Lesson for Nov. 6. Josiah and the Last Reformation in Judah. The Centralization of Worship, Scripture Section, 2 Ki. 22; 1-23 30.

EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.
Introductory.

THE condition of affairs at the time of Josiah's reformation can best be understood by a careful consideration of the things done away with by that reformation. Twice during the preceding sixty years the land had been deluged with idolatrous practices. It would seem as though the whole of the people were almost absolutely given over to every form of abomination. The work of Josiah was drastic and far-reaching, and yet the permanent results were almost nothing. The chief lessons for us, however, gather round the finding of the Book of the Law as the chief inspiration of the reformation, and the worthlessness of the cleansing in the case of the people themselves.

The Reformation and Its Cause.

Josiah's interest in the work of the reformation began before the finding of the book, but the thoroughness of the work, so far as he was concerned, was due to the finding. Recent attempts have been made to refer the term "Book of the Law" to Deuteronomy only. It is far more likely that it refers to the whole of the books of Moses. While the curses which Josiah feared are written in Deuteronomy, the passover which was so fully observed is arranged for by Exodus, and as the observance of that passover was part of the issue of the reformation, it is only fair to suppose that the book containing instructions was also found. The point of interest, however, lies in the fact that the re-discovery of an authoritative revelation of God revealed terrible departure of the people from the divine economy. The whole system of life and worship had so far departed from the law of God that the discovery of the law comes as a startling revelation.

It is possible to build up a whole system of life around a truth until it is powerless and forgotten. Precisely the same thing happened in the dark ages. The Church became corrupt beyond compare, though its very existence was due to the revelations of God and its constitution was given in the Scriptures. The re-discovery of the Bible by Martin Luther brought about what we speak of as the Reformation.

Is it not true even to-day that, as a living book of direct value, the Bible is too often hidden under a mass of tradition and violated in its teaching by many who claim relationship to the Church of which it is the charter? Would not a real re-discovery of it and an actual application of its teaching bring about a reformation which would amount even to revolution of many of our customs even within the Church? To say the least, it would be well for us to dare to make the attempt. The true reformer in these days is the man who will bring back into all the activities of the church the word of God as a living and authoritative message.

The Failure of the Reformation and Its Cause.

The reformation failed so far as the people were concerned. When the book was

"This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

remitted to Huldah for confirmation of its validity, she at once pronounced it authoritative, but declared that while the king should be spared because his heart was right, yet the curses the book pronounced should surely fall upon the people because they had forsaken God.

The failure speaks to us to-day in solemn warning. To take the Scriptures merely as a book of regulations for outward conduct is of no avail for man or nation. There must be inward and spiritual obedience. Character is more than creed. Great prophecies of reformation are suggested to-day along the lines of applying the teaching of the Sermon on the Mount to the conduct of the age. Nothing can avail, however, that does not begin by the turning of men back to God in heart.

Conclusion.

The value of the Divine revelation is remarkably emphasized by this lesson, and also its true use. Without its corrective note abuses of all sorts will go on unchecked until the Church will be so conformed to the world that the line of demarcation will be obliterated.

THE PRAYER MEETING

By SILAS JONES

DANIEL OR DEVOTION TO PRINCIPLE

Topic, Nov. 8-11. Dan. 1:8-16; 6:10-23.

THE first and most important thing Daniel did was to master himself. The greatest victory any man ever wins is the victory over his baser nature. The daily papers recently reported the organization of an anti-matrimony society by twelve young men and an equal number of young women. The reason assigned by the leading spirit of the organization was that marriage interferes with the development of the individual. These young people apparently do not know what development is. They seem to imagine that self-restraint and devotion to the interests of humanity are not to be accounted as good for the individual. The wretchedness of the marriage relation comes because men and women do not understand fully the importance of self-conquest. "The effect of Daniel's decision had some influence on his body, but far more on his mind. The exercise of power gave him a habit of victory, a sense of imperialism. Mastering himself he naturally and easily mastered others. Every child that means to have great victories in manhood or womanhood, should get little victories in childhood. The control of temper, the assertion of mastery over appetites, the refusal to indulge even in innocent things, the setting one's self to tasks of memory, or other achievement, is a drill in kingship—is getting the hand used to a scepter, and the head fitted for a crown." Bishop Warren.

Fidelity to Early Training.

Now and then one meets young people who seem to think that, when the principles which their parents taught them come into conflict with the customs of the society in which they find themselves, they must forget parental instruction. It is not to set oneself against progress to lay down the rule that we are to assume the correctness of what we learned from our parents. To abandon hastily the principles by which our lives have been guided is to show ourselves incapable of great moral tasks. Our opinions are sure to undergo modification. We cannot look at the world through our Fathers' eyes. But new opinions must present proper credentials before we can accept them and allow them power over our conduct. The fact of their newness is insufficient proof of their value. They must commend themselves to reason and conscience or else be rejected by men of sense. We grow into the larger life, we are not shot into it from a cannon. The feverish anxiety of some to keep up with the changing opinions of the world is a symptom of mental and moral sickness. If the world wants us to change our opinions, let it give us good reasons for the change.

The heroes of faith have always seemed indifferent to the consequences of their devotion to principle. They doubtless were ready to avoid suffering whenever they could do so without denying their faith. They believed that God made certain demands upon them. To obey God often brought upon them loss of friends, property, and even life. It was not theirs to ask about the cost when duty was clear. The outcome was with God. The soul devoid of heroism looks after the consequences and leaves to God the vindication of principles. No blame can attach to a man for taking care of himself. Pain is not only to be borne, it is also to be shunned. Only the fanatic gives no thought to the pain which may follow an action. But convictions worth holding cannot have the right of way in any human heart without the infliction of pain. Under the most favorable circumstances the good man has a burden to cast on the Lord.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

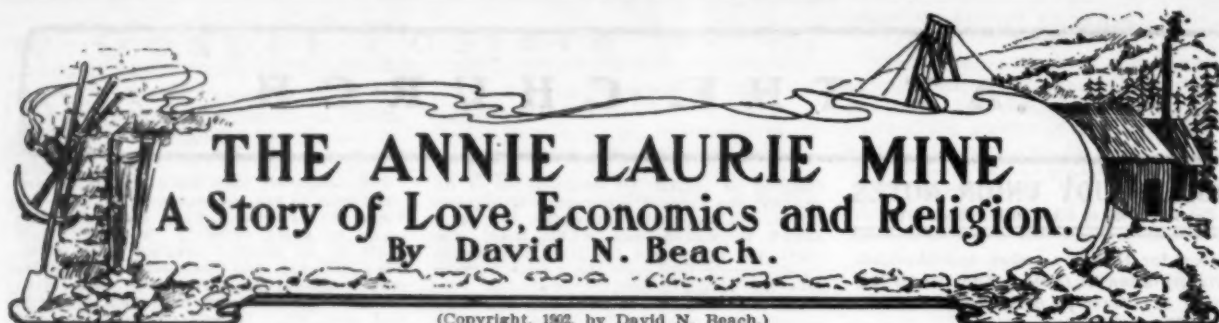
GOD'S PROMISES.

Topic, Nov. 6: 2 Pet. 11.

THE "like precious faith" of which the apostle speaks is the basis of all our confidence in God's promises. And this faith is through the righteousness of God and our Saviour Jesus Christ. This faith comes to us through the knowledge of God and of Jesus our Lord. Without knowledge there is no Scriptural faith. Faith is the belief of testimony. Faith comes by hearing the word of God. All shall know the Lord only as they are taught of God. But faith is more than belief of testimony. It not only accepts the testimony, but trusts the Person of whom the record is given. "This is the record that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life." Yet not every one that saith he believeth the testimony hath life. To have Christ formed in the heart the hope of glory is more than simple faith and confession of that faith before men. These are well. They mark the beginning of the Christian life. But it is only as we continue therein, being not forgetful hearers but doers of the word that we are blessed. Peter tells us we are begotten not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. But having been thus begotten by the word of truth he prays that grace and peace may be multiplied unto believers through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that called us to glory and virtue, whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the evil that is in the world through lust.

All this is through the knowledge of Him. Thus "we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18.) The spirit of the Lord, or the Holy Spirit, working through the word transforms the character of believers. Only through knowledge have we the "all things" pertaining to life and godliness. Only through knowledge can we claim the promises and rest with confidence upon them. Only through this knowledge comes transformation and glorification. We dare not remain ignorant without danger. We cannot remain ignorant without loss.

The promises of God are exceeding great and precious. Those who know most about them realize best how precious and exceeding great they are. All who have accomplished anything worth the doing have gone forth trusting God and relying upon his promises. It was this confidence that sustained Cary and Judson in India and all the heroic heralds of the Cross of Christ into the uttermost parts of the earth.



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CHAPTER XVII—Concluded.

For Dividends Only.

WHETHER or not the suspicion that prompted this letter was well grounded, may be inferred from Dunbar McLean's answer. It was very obsequious. It made no reference whatever to the serious implication made by George Wilkinson. It flattered him. It affirmed the writer's regret to have discharged him. It excused that act on the ground of Mr. Bonaparte Sharp's antipathy to the principal men at the mine under the former management. It offered him an important situation. It mentioned, incidentally, toward the end, the shock it had been to the writer to know of the "unfortunate" occurrences referred to, and professed, verbosely and emphatically, a desire to co-operate with Mr. Wilkinson, and with all friends of good order, in preventing acts of violence in the future. "If they cannot be discontinued," the letter said, in conclusion, "I fear a mine which has had such an excellent name in times past, will be seriously discredited."

To this communication George Wilkinson made not the slightest reply. He would not, for a fortune, have undertaken work under Duncan McLean. He bore himself toward that great man as nearly as possible as Mordecai bore himself toward Haman. Dunbar McLean felt himself almost as much humiliated by this as Haman was by the treatment to which he was subjected by Mordecai; but, being a coward, as Haman was not, he caused George Wilkinson to suffer no disadvantage therefrom.

Leaving, then, the Annie Laurie Mine under the eye of two such competent and deeply interested observers as George Wilkinson and Patrick Sullivan, and delaying any resume of the pecuniary and other successes of a mine managed for dividends only, until they shall appear in their inevitable connection with this history—it now becomes our duty to inquire to what extent this policy "smashed" the deposed president, and also to what extent the usurping new president and his pusillanimous accomplice further their own standing by inaugurating it.

John Hope went at once to New York. Before he arrived, though neither he nor his intimate friends had made any talk about the gross wrong that had been done, him, the story had got abroad.

Peter Wainwright had been badgered about it incessantly, and had been sometimes severely criticised. "So you acted on the principle that one good turn deserves another, in selling out to your former prospective father-in-law, did you?" said one.

"That is the way Yale men stand by their college chums, is it?" he was sneeringly asked at the University Club by a Princeton man.

One of the heaviest men on the street met him in the elevator, got at his landing, almost shoved him into a corner, and sternly inquired: "Is it true that you sold out John Hope?"

Peter undertook to evade.

"Don't try to work that on me," his inquisitor continued. "You in effect confess it. I refused to believe it until I should have seen you face to face. It is the scurviest trick I have heard of in New York, among presumably honorable men, this many a day."

"But Sharp threatened to ruin me," feebly responded Peter.

"And you were coward enough to do a dastardly deed," cried the speaker fiercely, "because of his threats? Is he the only person of means in this city? Had you played the man, a dozen of us would have joined in with you, and made Sharp come off. Wainwright, I am ashamed of you. It is that kind of act that disgraces Wall street, many of whose men, as you well know, are persons of unimpeachable honor, and as much interested, at heart, for social betterment, as John Hope is,"—and, with a scornful wave of his hand, he turned on his heel.

"I hear, Wainwright, that you have been heaping coals of fire of Father Sharp's head," said a Yale contemporary of his. "Did the old man threaten to send you to Fayal on his yacht?"

Finally, Bowers, the artist, whose indignation against Peter was something fearful, got him cartooned most effectively in a leading daily, and hit off Marie, by the edge of a skirt disappearing in the background of the picture.

John Hope was held in such high esteem in New York, and had, without any particular effort to make them either, such a multitude of friends, that Peter and Marie Wainwright actually fell, for a time, under a social cloud for this transaction; and the distinguished persons whom they were continually inviting to their home, almost invariably sent regrets, for several months, until the matter had partly died out of memory.

Mr. Bonaparte Sharp himself was compelled to wince repeatedly under the thrusts made at him. "I thought, Sharp," said one of his set, "that there was no young man on the street who stood so high in your estimation as John Hope. Don't you see the ridiculous place you have put yourself in, even among your friends, by going back on him so outrageously?"

A captain of finance of another feather—and, as the plain dealer with Peter Wainwright suggested, there are many such persons, in New York and elsewhere, as honorable, as high-minded, and as intent on the public good, in their respective ways, as John Hope was—called at Mr. Bonaparte Sharp's place, waited an hour to see him, was admitted to his private office, and there gave him such a dressing down as he had not re-

ceived since he was a boy. He looked the great man straight in the eye, recited the circumstances, said that such an act was unparalleled in his recollection among the respectable business men of New York, and proceeded to say, that, if he ever heard of Mr. Bonaparte Sharp's doing a like thing again, he, and a number of his friends, would, most likely, be heard from on the street in a way not conducive to Mr. Bonaparte Sharp's peace of mind or pecuniary advantage.

John Hope, on the contrary, without lifting his hand for them, received several advantageous offers of important business positions; took time to consider them carefully; and, finally, selected one, made him by a very prominent and honorable concern, in a line in which he was deeply interested and felt himself strong, and which called for the use of his best powers; but which, aside from the exercise, day by day, of excellent judgment, gave him much leisure time. The salary going with it was a large one, and the desire was expressed by those who offered him the position that what he now undertook might prove the entering wedge toward a permanent and pivotal place in the concern.

Getting on well pecuniarily, thus, conscious that he was doing, and thoroughly doing a man's work, and yet in comparative leisure and freedom from burdensome care—this resolute man straightway put himself upon a comprehensive and strenuous course of reading on industrial and economic subjects. Not only so, but he was fortunate enough to secure private instruction from a celebrated expert on these matters at Columbia University, so that he got the academic point of view, as well as that which his own experience afforded him from the practical side. To hear him, as this work went on, confirming many of the conclusions of his profound and masterful teacher, and stoutly dissenting, out of the Annie Laurie record and along the line of his weaver father's thinking, from others of them, would have made your blood leap.

"When the tide turns," said John Hope to Hugh McDonald, who, like Duncan McLeod and himself, was not a "quitter"—"When the tide turns, and I have another chance, I propose to be second to no man as a practical expert in these directions; and I am sure that, though we were on right lines at the Annie Laurie Mine, I can greatly improve on what we so crudely undertook there, in any program which it may seem best to inaugurate. In fact, I hope so to augment wisdom and power by what I am now doing, that the cause I stand for may have occasion to thank Mr. Bonaparte Sharp, as for a real service, in this which he, with quite other intentions, has seen fit to do."

(To be continued.)

Home and Children

FAITH.

Carl R. Klok.

Religion is my pillow
When evening comes to me.
Religion is my lighthouse
When storms break on the sea.

When all my friends forsake me,
I have no friend in earth,
My Father who from Heaven sees
Will always take my part.

And to the child that, fatherless,
Upon this world must roam,
Has Him who are in Heaven
To care for it alone.

How sweet it is when sore oppressed
To speak unto our Father,
To tell Him all our woes, our cares,
To tell Him all our sorrows.

'Tis comfort, yes, true comfort,
To be in league with Him,
Who helps us in all trouble,
Who cleanses all our sins.

Sunday Observance in Norway.

The Christian Work and Evangelist says:

"Of all European countries, Sunday rest is most complete in Norway. All stores, offices, factories and liquor saloons are closed from 5 p. m. on Saturday till 8 a. m. on Monday. Liquor saloons, it will thus be seen, stand in precisely the same category as other business houses. Since 1892 no newspapers have been printed on Sunday, and since 1895 no bread has been baked on that day. In Christiania, street cars do not run on Sunday mornings, nor are letters distributed on that day, as in most European countries. Since 1890 a special appropriation has been made to the railroads (state property) with the express purpose of so adding to the number of employes that each may have one Sunday in three for rest. All these laws are made in the interest of working people and of family life."

According to Directions.

"Now, children," said the teacher, as she distributed the flower seeds among the little ones, "I want you to plant these in pots, and when they begin to grow don't fail to tell me. I will give a prize to the one who reports first." The Chicago Tribune tells of the boy who won the prize.

At five o'clock one morning a few weeks later the family with whom the teacher boarded was aroused by a loud ringing at the door-bell. The man of the house went to the door.

"Who's there?" he asked.

"Tommy Tucker."

"What do you want?"

"I want to see Miss Adair."

"What's the matter? What do you want of her?"

"I want to tell her something."

"Won't it keep till daylight? Can't I tell her myself?"

"No. It's something she wanted to know just as soon as it happened, and nobody else can't do it."

Tommy was admitted and shown into

the parlor. Miss Adair was awakened, and informed that a boy wanted to see her on business that allowed of no delay. "Why, Tommy!" she said. "What brings you here so early? What has happened?"

"Teacher, mine's growed."

THE CRY OF THE OLD HOUSE.

Lizette Woodworth Reese.



OME back!
My little lads, come back!
My little maids, with starched frocks;
My lads, my maids, come back!
The poplar trees are black
Against the keen, lone, throbbing sky;
The tank of the old box
Fills the clear dusk from wall to wall,
And the dews fall.
Come back!
I watch, I cry:
Leave the rude wharf, the mart;
Come back!
Else I shall break my heart.

Am I forgot;
My days as they were not?—
The warm, sweet, crooning tunes;
The Sunday afternoons,
Wrought but for you;
The larkspurs growing tall,
You wreathed in pink and blue,
Within your prayer-books small;
The cupboards carved both in and out,
With curious, prickly vine,
And smelling far and fine;
The pictures in a row,
Of folks you did not know;
The toys, the games, the shrill, gay rout;
The lanterns, that at hour for bed,
A charmed, but homely red,
Went flickering from shed to shed;
The fagots crumbling, spick, good,
Brought in from the great wood;
The Dark that held you all about;
The Wind that would not go?—
Come back, my women and my men,
And take them all again!

Come back!
Come up the still, accustomed, wistful lands,
The poplar-haunted lands.
You need not call,
For I shall know,
And light the candles tall,
Set wine and loaf a-row.
Come back!
Unlatch the door,
And fall upon my heart once more.
For I shall comfort you, oh lad;
Oh, daughter, I shall make you wholly glad!
The wreck, the wrong,
The unavailing throng,
The sting, the smart,
Shall be as they were not,
Forgot, forgot!
Come back,
And fall upon my heart!

—In the June Atlantic.

If God answered all our prayers, we would not dare to pray at all.

The sins we wink at to-day are the ones to which we link ourselves to-morrow.

A CHILD'S PETITION.



EAR Lord, who, ever watchful over all,
Dost mark with tender care the sparrow's fall;
Keep me, a little child, within thy sight,
And guard, oh, guard me, through the coming night.

Bless all the friends who show their love for me,
By thought, and word, and deed, so constantly;
Send thy good angel now and bid him keep
A tireless watch beside them, as they sleep.

If, while at play, unconsciously beguiled,
I spoke some thoughtless word; forgive thy child;
Forgive, and help me, ever, to do right;
Now, ere I sleep, good night, dear Lord,
good night. Amen. —Ex.

A KING OF WHOM HIS PEOPLE ARE PROUD.

No monarch is such an object of veneration by his people as King Christian IX of Denmark, the fortieth year of whose reign all Danes recently celebrated. More than national importance attaches to the event, partly on account of the king's personal popularity and partly because he has become related by marriage to almost every royal family. There was good reason for referring to the late Queen Louise as "the mother-in-law of all Europe." The king's second son was called to the throne of Greece before his father ascended that of Denmark.

The three daughters are now the queen of England, the Dowager Empress of Russia and the Duchess of Cumberland. The court of Copenhagen has been the playground of monarchs when off duty. Here Alexander III threw off all reserve, forgot his fears of assassination and became a bantering, frolicsome, care-free comrade. Some forty children, grandchildren and great-grandchildren were gathered around the aged sovereign. To prevent another disaster like that of 1864, in which Schleswig and Holstein were taken by Germany, and to repair this loss by internal development has been his life work. It was with this object in view that he overrode the constitution. To-day this is forgotten. No sight is so dear to the people of Copenhagen as that of their beloved monarch taking his daily horseback ride through the streets. He is a simple, home-loving man, who owes his vigor of mind and body at eighty-five to his plain living.—Collier's Weekly.

Proved By Its Work.

In an argument which Dr. George F. Pentecost once had with an atheist, the latter said the reason why he did not believe in the Bible was because he did not know the author. Dr. Pentecost replied:

"Well, my friend, is the multiplication table a work of authority with mathematician?"

"Most certainly."

"Do you happen to know who the author of that table is?"

In a moment he frankly confessed his ignorance, upon which Dr. Pentecost added:

"Then I suppose, as a matter of fact, being a scientific man and conscientious skeptic, you never use the multiplication table?"

Recent Publications of the Christian Century Publishing Company

Historical Documents on Christian Union. Historical Introduction by Charles Alexander Young. The Christian Century Co., Chicago. Pp. 365.

THIS volume is one of historic interest, dealing as it does with the origin, progress, and doctrinal position of a body variously known as the "Campbellites," "Disciples," and "Christians." It presents an account of the sentiments, opinions and incidents to which this growing and influential church owes its existence. Alexander Campbell is generally credited with being the leading spirit in its founding, but in reality his father, Dr. Thomas Campbell, was the author of the declarations and addresses that gave the new movement its character and set for it its goal. The son came into the greater prominence by reason of his superior popular gifts of oratory and persuasion. It was the censure passed upon him by his Presbytery for charity toward other religious bodies that led Dr. Thomas Campbell to issue his memorable "Declaration and Address." The original purpose was not to form a new organization, but to create a pervasive fraternal sentiment in the existing churches that would break down the barriers of non-recognition and non-fellowship. But the exigencies of the situation gradually led to the point where a new organization was deemed necessary to carry out the original idea. The way in which this was done is set forth in the pages of this book. It brings together the documents that have been influential in the organization of the Disciple communion, and presents a clear, succinct statement of the things for which the body stands, with the reasons therefor. From some of these positions we would dissent, but the book is a valuable contribution to contemporary religious history.—The Lutheran Observer, October 28.

"Basic Truths of the Christian Faith, by Herbert Lockwood Willett, Ph. D., the University of Chicago. The Christian Century Company, Chicago. 1903."

The preceding is the title page of a beautiful little volume, 8½x5½ inches, 127 pages, with five excellent illustrations, gotten up in good workmanship of the first order. The following is the table of contents of this interesting book:

"Chapter I—The Primacy of Christ; Chapter II—The Father; Chapter III—The Scriptures; Chapter IV—The Value of Human Life; Chapter V—The Redemptive Work of Christ; Chapter VI—The Death of Christ; Chapter VII—The Resurrection; Chapter VIII—Present Proofs of Christianity; Chapter IX—Faith; Chapter X—Repentance; Chapter XI—Baptism; Chapter XII—The Program of Christ."

Each chapter is preceded by a page of brief Scripture quotations and other quotations from standard authors. These quotations are quite suggestive and helpful to the attentive reader. In fact, they are as an index finger pointing to the chapter, which is an illustration or fuller expression of the thought contained in the appropriate quotations.

The style and diction of this instructive volume are all that could be asked, especially the beautiful diction for which the author is so well noted. One scarcely

gets tired reading such elegant composition, and especially when it is instructive and inspiring, as in the present case. The spirit is most kind, gentle and Christ-like; and it is so much so, that it almost disarms one when criticism or faultfinding is attempted.

The splendid thought presented in each one of the twelve chapters is strong, good and edifying. As far as the present writer can see, this little book is quite "orthodox," or, which is still better, Biblical. The writer tried to find something not "orthodox" in perusing this most helpful volume, but he failed entirely to do so, by finding that it was quite "orthodox." In fact, the "doxy" of this book is my "doxy." What a precious thing it is that we all can grow and expand in the truth as it is in Jesus! The whole thought of this volume is plain and simple; and it is much calculated to instruct and elevate the thoughtful reader. While everyone may not accept all that the author says on each particular topic, he can not complain of not understanding the plain and simple presentation of the author.

The theme, or the themes, presented so well in this valuable production are indeed "basic" and most vital truths. These fundamental truths can never grow old, for they are the "first principles" of the Christian faith. These "first principles" cannot be limited to "faith, repentance, confession and baptism," as contended by some. There are other first principles which necessarily go before faith, repentance, confession and baptism, as shown in this instructive book, which is one of its most valuable lessons. Certainly, "the primacy of Christ," "the Father," "the redemptive work of Christ," "the death of Christ," "the resurrection," are all first principles in logical order coming before "faith, repentance, confession and baptism."

Taking all in all, the book is indeed instructive and quite edifying; for its vital themes can never become old or be studied too much. More of such books are needed just now among those who are pleading the restoration of Apostolic Christianity. They can be made to do good mission work among the denominations and the outside world.

JAMES C. CREEL.

Plattsburg, Mo.

AN APPRECIATION OF GATES' BOOK

I have just read "The Early Relation and Separation of Baptists and Disciples," by Dr. Errett Gates. It may be because of my predilection for history that I read this book with such increasing delight from the beginning to the end, or it may be because of my interest in the relation of these two great bodies of Christians. Anyway the book was read with the fascination of a society woman for the latest novel. The book is an irenic in the best sense. It is absolutely fair to both parties in the controversy because it is true to the facts of history. The active ministry of the writer has been with both of these bodies and their union would delight his soul. But he knows both too well not to know that no compromise will ever secure so desirable an end. Each is too loyal to the truth to suffer any compromise. Hence, the fair-minded in both bodies can but heartily welcome such a piece of work as this

of Dr. Gates. The partisans on either side can now look back upon the bitter controversies that separated them and see that the separation was not without reason and at the same time not with such reason as to justify our continued separation. This historical survey shows us that the parties to this separation did not have the light that shines upon us, and that, though we may believe the separation was not without great scandal, it was inevitable; and the sin of the leaders was not so great as the sin of our present leaders, who, in the face of all this light, and our changed attitude on the very questions that occasioned the separation, continue this division. But books like this and like Osborn's "Recovery and Restatement of the Gospel" will appeal to the spirit of loyalty to Jesus and to the truth that characterizes both parties, and will again bring them together for the victory of truth and for the glory of our common Lord. Dr. Gates has accomplished that most difficult task of making many quotations authenticating his thesis and at the same time maintaining a most readable style. The book can be heartily commended for its historical candor, for its irenic spirit and for its literary merit.

E. A. ORR, Saybrook, Ill.

Dear Brother Young:

I have read Historical Documents with great interest and great pleasure. It is a genuine service which you have rendered us preachers in putting these mighty utterances in so convenient form. Your introductions seem to me just, thoughtful and very readable. Let me thank you most heartily for the good your book has done me already. I know it will continue to be useful to me.

H. D. SMITH.

Hopkinsville, Ky.

Lost in a Mountain Fog.

The following item taken from Sunday's Los Angeles Times tells of a very trying ordeal which Rev. H. E. Wilhite, formerly of that city, but now of San Bernardino, had while out on a pleasure trip in the mountains:

"Rev. H. E. Wilhite, pastor of the Christian church of this city, wandered all day yesterday through a heavy fog on the mountains, and would have perished but for the appearance of Marion Littlefields, a mountaineer, who was guided to Wilhite by his calls for help.

"The minister had gone to the mountains on a pleasure trip, and being caught in thunderstorms was drenched to the skin. A heavy fog enveloped the region, the minister losing his way and wandering for hours, unable to see beyond ten feet.

"Late in the afternoon his cries reached Littlefields, who found Wilhite as he was heading for the desert. The clergyman realizes that he would have perished from exposure had not help reached him."

At a great missionary meeting in London a speaker shouted a prayer that he might have the "wealth of England" to give to missions. He was followed by a brother who pleaded for the "waste of England" for the missionary basket.

No wealth can ward off all woe.

WHACKS

And What They Mean.

When Old Mother Nature gives you a "whack" remember "there's a reason" to try and say "thank you" then set about finding what you have done to demand the rebuke, and try and get back into line, for that's the happy place after all.

Curious how many highly organized people fail to appreciate and heed the first little, gentle "whacks" of the good old Dame, but go right along with the habit whatever it may be, that causes her disapproval. Whisky, tobacco, coffee, tea or other unnatural treatment of the body, until serious illness sets in or some chronic disease.

Some people seem to get on very well with those things for awhile, and Mother Nature apparently cares but little what they do.

Perhaps she has no particular plans for them and thinks it little use to waste time in their training.

There are people, however, who seem to be selected by Nature to "do things." The old Mother expects them to carry out some department of her great work. A portion of these selected ones oft and again seek to stimulate and then deaden the tool (the body) by some one or more of the drugs—whisky, tobacco, coffee, tea, morphine, etc.

You know all of these throw down the same class of alkaloids in chemical analysis. They stimulate and then depress. They take from man or woman the power to do his or her best work.

After these people have drugged for a time, they get a hint, or mild "whack" to remind them that they have work to do, a mission to perform, and should be about the business, but are loafing along the wayside and become unfitted for the fame and fortune that waits for them if they but stick to the course and keep the body clear of obstructions so it can carry out the behests of the mind.

Sickness is a call to "come up higher." These hints come in various forms. It may be stomach trouble or bowels, heart, eyes, kidneys or general nervous prostration. You may depend upon it when a "whack" comes it's a warning to quit some abuse and do the right and fair thing with the body.

Perhaps it is coffee drinking that offends. That is one of the greatest causes of human disorder among Americans.

Now then if Mother Nature is gentle with you and only gives light, little "whacks," at first to attract attention don't abuse her consideration, or she will soon hit you harder, sure.

And you may also be sure she will hit you very, very hard if you insist on following the way you have been going.

It seems hard work to give up a habit, and we try all sorts of plans to charge our ill feelings to some other cause than the real one.

Coffee drinkers when ill will attribute the trouble to bad food, malaria, overwork and what not, but they keep on being sick and gradually getting worse until they are finally forced to quit entirely, even the "only one cup a day." Then they begin to get better, and unless they have gone long enough to set up some fixed organic disease, they generally get entirely well.

It is easy to quit coffee at once and for all, by having well made Postum, with its rich, deep, seal brown color which

comes to the beautiful golden brown when good cream is added, and the crisp snap of good, mild Java is there if the Postum has been boiled long enough to bring it out.

It pays to be well and happy for good old Mother Nature then sends us her blessings of many and various kinds and helps us to gain fame and fortune.

Strip off the handicaps, leave out the deadening habits, heed Mother Nature's hints, quit being a loser and become a winner. She will help you sure if you cut out the things that keep you back.

"There's a reason" and a profound one."

Look in each package, for a copy of the famous little book, "The Road to Wellville."

The man who looks at God cannot be a pessimist.

NOTICE TO INDIANA PREACHERS.

Preachers desiring clergy railroad rates for 1905, whose names are not in Year Book for 1904, or who have changed residence or address since December, 1903, will kindly notify T. J. Legg, Field Sec., 1402 Pleasant St., Indianapolis, at once, regardless of any previous correspondence, or notice of change. Do it to-day. Don't wait an hour.

T. J. LEGG.

A man should never get so far from the Lord that he cannot reach him with a soft prayer.

MARRIED.

MYERS—HESS: At the home of the bride's parents, Olin, Ia., October 19, 1904, Mr. Edgar C. Myers of New Franklin, Mo., and Miss Alice W. Hess, W. M. Hollett officiating.

This Bishop's See Comprises Nearly Half the World



The bishop of the largest diocese in America is in Seattle, and in a few days will continue his trip over his see of almost half the world. He is Rt. Rev. Innocent, Bishop of Alaska in the Greek Church, with a home he seldom has time to visit in Sitka. His jurisdiction comprises all the United States, the northern part of Mexico, Northwestern Canada, from Alberta west, all Alaska and the Klondike region, and the St. Nicholas peninsula of Eastern Siberia.

Through almost all this enormous territory there are churches or missions,

and the Bishop seeks to visit each in the course of a year.

Bishop Innocent is a remarkably fine specimen of physical manhood. Six feet tall, straight as an arrow and broad as a woodsman, with long black hair falling away from his high forehead and a long brown beard parted in the middle and resembling many pictures of the Christ, his figure is most impressive. His gentle features and fine sympathetic blue eyes take nothing from the massive strength conveyed by his whole bearing. His principal cathedral is in Sitka.

ROYAL

—Absolutely Pure—

There is no aid to the house-wife so great, as the Royal Baking Powder.

ROYAL BAKING POWDER CO., NEW-YORK.

NEWS AND NOTES

J. E. Chase goes from Bruceville, Ind., to Valparaiso, Neb.

J. F. Callahan is going south from Noble, Ohio, about Nov. 15.

W. M. Thomas, Monroe, Wis., closes his work there and will take work in Missouri.

Hugh F. Morrison, Lawton, Okla., changes his address from 502 B avenue to 708 C avenue.

Bernard P. Smith, Rochester, N. Y., changes his address from 229 Columbia avenue to 29 Reynolds street.

Howard Cramblett changes his address from Richmond and Cutter streets to 742 W. 7th street, Cincinnati, O.

I. N. Grisso has resigned at Princeton, Ill., to take effect the first of November. His successor has not yet been chosen.

James N. Crutcher was presented with a fine watch and chain by friends in Moberly, Mo., on his return from the National Convention.

F. D. Butchart, who has been for three years pastor at Chagrin Falls, O., has resigned and will take up the work at Aetna Street, Cleveland, O., in November.

A sister in Missouri made a gift last week to the Foreign Christian Missionary Society on the Annuity Plan. This is her second gift. She is delighted with the plan.

Dr. I. N. McCash state superintendent of the Iowa Anti-Saloon League, and B. F. Parker, the saloon magnate of Des Moines, will meet in joint debate at the Auditorium, November 1.

This was decided upon last week, Dr. McCash replying to an interview with Parker and challenging him to a joint debate. Parker promptly accepted.

An exchange remarks: "The debate will probably draw a better crowd than Manager Foster has been able to secure for any vaudeville performance this year, and political rallies will be secondary."

The West Virginia Disciples of Christ have been holding a convention of the churches at Old Bethany. The enrollment amounted to 117 delegates, who were provided with old-fashioned entertainment.

A. McLean says he spent four years in Bethany thirty years ago, and in all

that time he did not hear a missionary sermon or see a missionary offering taken. We did not then have a single missionary on the foreign field. Now we have fifty churches, each of which support a missionary in heathen lands.

The church at Rock Falls, Ill., will begin a meeting Nov. 13. W. A. Green, the local minister, will do the preaching. Edward McKinney of Dorsey, Ill., will assist with the music. The church at Rock Falls has recently painted their building.

There were three added at Rockford, Ill., the past month. The young people have a Bible Study Club for the study of the life of Christ, which numbers over thirty members. They are studying in connection with the American Institute of Sacred Literature.

J. E. Lynn of Warren, Ohio, has been delivering a series of Sunday evening sermons on "Beacon Lights of Bible Times," in which the lives of the great prophets of Israel, from "Moses, the founder of his nation" to "Jeremiah, the Martyr," were studied.

We have received the annual report of W. B. Taylor, Ionia, Mich., which is literally filled with the fruits of a busy ministry, not only at home, but at Saranac and the Belding Church and at Battle Creek. Ionia always was a good church and we rejoice with her.

The church at Pomona, Cal., has adopted Dr. C. L. Pickett of Laoag, Province of Luzon, P. I., as their missionary, and will in the future provide his support. This makes another Living Link Church in the Foreign Society. R. P. Shepherd is the wide-awake pastor.

Special addresses of great power and which will do much good, were delivered before the convention by M. E. Harlin of Brooklyn, N. Y., on Church Extension; B. L. Smith of Cincinnati, Ohio, on Home Missions; A. McLean of Cincinnati, Ohio, on Foreign Missions; S. T. Martin of Bellaire, Ohio, on "Financing the Kingdom"; and H. G. Hill of Indianapolis, Ind., on Ministerial Training and Supply.

The Central Christian Church of Warren, Ohio, of which J. E. Lynn is minister, gave to missions in all departments during the past year, \$2,285, supporting three living link missionaries—one in each of the Foreign, American and Ohio Societies. The most of the offerings came, too, at the time of the year when the church was without a regular pastor, Miss Mary A. Johnson, the assistant, being in charge.

William E. Oeschger has done a most excellent work at Vincennes, Ind. He has not only lead the congregation in building an excellent church edifice, but has helped the work in the vicinity. His enterprise is seen in the series of sermons which he is now preaching on such subjects as "A Century of Drink Reform in the United States," "The Perfection of Being," "Immortality," etc. He is an indefatigable worker.

About 1,000 pupils can be had in Monterey, Mexico, if teachers and other help can be secured to care for so many. The enrollment last year with all the poor accommodations was 430 at the close of the year. The most pathetic incident of the convention was the presence of our beloved sister alderman of Mexico with her little family of four upon the platform when they sang "Nearer My God to Thee" in Spanish. May God be very near to her and each of the dear children now and always. It was with heart's filled

with joy and thanksgiving we saw our beloved national secretary, Mrs. Helen E. Moses, upon the platform after an enforced absence of two years from our national conventions. She was requested to arise and receive the Chautauqua salute and was lovingly and enthusiastically received by the audience, after which she said a few words in appreciative response.

W. G. Oram, pastor of the Third Church of Christ, Brooklyn, N. Y., sends out a very neat leaflet to the residents of Flatbush, which contains the following statement:

Some Facts.

We believe and teach that Jesus Christ was the Son of God, that he is Savior of the world, and that belief in him and obedience to him are necessary to salvation.

We hold that the Scriptures are the inspired revelation of God and we have no creed but the New Testament, which we believe is, as we have proven it to be, ample for church government.

Our sole test for membership is a belief in Christ, and an obedience to His will as found in the four Gospels, and in the Acts of the Apostles, wherein we are told how to become Christians.

After accepting Christ, we believe that one becomes a learner or a disciple, and that one's life should be lived in strict harmony with the exalted moral teachings of Christ as revealed in the New Testament, especially as shown in The Sermon on the Mount, The Parables, and in the various Epistles to the Churches.

We believe, advocate, and earnestly strive for, Christian union in accordance with the expressed will of Christ, that there be "One Lord, one faith, one baptism" (Ephesians 4:5), and believing this, we are always glad to work hand in hand with other churches in any work which tends toward the betterment of humanity, either physically, mentally or spiritually.

With this basis, we will endeavor to honestly teach the divine truths contained in the Scriptures to those who may come to our school, and if these truths are in harmony with your ideas, we most earnestly urge you to come and join with us.

We have a membership in the United States of about 1,250,000, mostly in the Southern and Middle Western States, which makes us the third largest Protestant body in America.

We desire to be practically helpful in this community, and invoke your co-operation to that end.

The New Co-ro-na Mediator.

We call special attention to the announcement on last page of this issue. Mr. Worst, one of our large advertisers, offers to send his new Co-ro-na Mediator to our readers on trial, free. His offer seems so very fair, that we think no one need hesitate to send for it. It is claimed to relieve or cure any case of catarrh, head colds, partial deafness and diseases of the air passages generally. He sends his Co-ro-na treatment to almost every country in the world on trial free. He assumes the position that a treatment that will not sell on its merits, is not worth handling. He adopted this plan ten years ago and has never changed it. He requests our readers not to pass judgment until after trial.

Read his announcement on last page, carefully. It gives full directions how to order.

EVANGELISTIC NOTES

H. A. Northcutt is in a meeting with the First Church, Boulder, Colo.

Lanark, Ill.—B. L. Wray, pastor, is doing well. Forty-two additions during the year.

Bro. Crutcher is now in a good meeting with Clarence E. Wagner and the church at Shelbyville, Mo.

J. P. Davis, Crawfordsville, Ind., held a meeting at Portland Mills, Ind., recently, resulting in three additions.

DeForest Austin, evangelist, and Frank McVay (colored), singer, are having crowded and overflowing houses at Ansley, Neb.

Bro. N. E. Cory has recently moved to Augusta, Ill. He baptized three a few days ago at his old home, Mt. Sterling. One Baptist joined last Sunday.

R. M. Marshall, Wheatfield, Ind., preached at Sherburnville, Ill., Oct. 16, resulting in two confessions and baptisms. Prospects are good for a revival meeting.

Lone Tree, Iowa—Twenty additions to date. Leonard Lamb is the leader of song. Would like to make a date farther south for December. A. Lyle De Jarnette, 1429 25th street, Des Moines, Iowa.

The church at Butler, Mo., is enjoying a goodly degree of prosperity. Have had nine additions since last report, all by letter, save two confessions. This makes forty-nine since April without a meeting.

Write to the Ideal System Company, Red Oak, Iowa. Tell them the number of members in your church. They will send you samples and make you a price on a system for raising finance that excels anything I have ever seen. Write to them, not to me. T. R. Butchart, treasurer Christian church, Red Oak Iowa.

Harold E. Monser is the evangelist at Savannah, Ill., now, Bro. Jones being called away. We are quite hopeful of a church being organized here within an-

other month. Guy B. Williams and wife, singers.

At Hendley, Kansas, two were added by letter during the visit of Jas. S. Beem and wife. During the past three years we have held the following meetings: Unadilla, Neb., 31—23 baptisms; Eagle Grove, Ia., 56—22 baptisms; Tabor, Ia., 48—38 baptisms; Magnet, Neb., 102 by confession and letters, 44 baptisms; Tahomah, Neb., 111—85 baptisms.

G. J. Chapman, Augusta, Kan., closed a four weeks' meeting on the 16th inst., with twenty added. Since he began work ten months ago there have been 133 added to the church. A meeting is now in progress at Bethany, Mo., with Bro. Chapman preaching and A. W. Shaffer of Oak Valley, Kan., leading the song service.

The Clinton district held its annual convention at Butler. The attendance was not large, but the program was good. The next convention is to be held at Eldorado Springs. Officers for the ensuing year are H. Jos. Crockett, Butler, president; Geo. E. Pruitt, Harrisonville, vice president; Agnes West, Butler, secretary; S. W. Carpenter, Lanear, treasurer.

Ft. Wayne, Ind.—Our meeting, in which we are assisted by Singing Evangelist J. Walter Wilson, starts favorably. Six additions yesterday, the first day. One of our elders, Bro. McMakin, has been holding a meeting for our country church at Aboite Center, with more than a score of confessions. At Jefferson Street Church we have been having additions nearly every week during the summer and fall.—E. W. Allen.

O. P. Spiegel recently closed a meeting at Talladege, Fla. He was assisted by his brother, S. B., the state evangelist of Alabama, and Mrs. O. P. Spiegel. They began with an audience of twenty-four and ended with 1,600. Then we had no church, but have now. There were forty-six added, nine baptisms, two Baptists, three Methodists, thirty-four by letter, statement and reclaimed. They are looking out for a good church property.

B. S. Ferrall, Buffalo, N. Y., has had his first convert at the Mission point,

near Seneca and Wasson, recently. He begins a short meeting there to-night. Dr. J. A. Beattie, ex-president of Hiram College, lectured before the Union S. S. Teachers' meeting of this part of the city not long since on "Conscious and Unconscious Education." All were delighted with his treatment of the topic and are trying to plan for his return in the near future. His address breathed forth the spirit of a specialist.

Marshall Street Christian Church, Richmond, Va., to Be Enlarged.

At both services at the Marshall Street Christian church Sunday the house was taxed to its utmost capacity. This church has grown so rapidly that the congregation has found it necessary to double the seating capacity, and the work of enlarging and otherwise improving the building will begin in a few days.

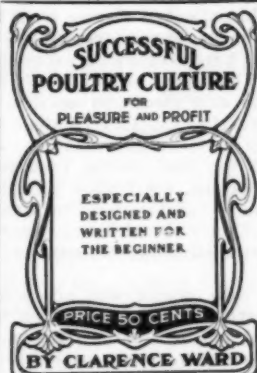
Among other improvements will be the erection of a model Sunday school auditorium with a seating capacity of about three hundred, with eight or ten extra class rooms, ladies' parlors and all modern conveniences. The main auditorium will be furnished with comfortable folding chairs. The whole structure will be repainted and otherwise beautified. When completed it will be a model of convenience and will add greatly to the efficiency of this growing congregation.

The pastor, the Rev. R. H. Melton, has preached to large congregations since coming to Richmond two years ago. His simple, earnest and scholarly presentation of the great doctrines of the Bible attracts and holds the people.

Juggernaut: Christian Science Exposed.

The advertisement of this book upon another page is the result of the Davenport investigation. The press of that city and neighborhood is eulogistic in praise of Prof. Watson's work in conducting the investigation before the ministerial association. The book charges Mrs. Eddy of plagiarism and that Eddyism is a travesty upon religion and a mercenary trust. Prof. Watson has signed a sworn statement before a notary public that all quotations and statements in his lecture and book are true.

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THE BIBLE SCHOOL

By CARLOS C. ROWLSON

LESSON 45, NOVEMBER 6, JOASH, THE BOY KING.

2 Kings 11: 1-16.

Golden Text: "Where the righteous are in authority, the people rejoice." Prov. 29: 2.

1. A Wicked Woman's Influence.

Athaliah was the daughter of Jezebel. These two women had more to do with reverting the Israelites to idolatry than all others together. They were selfish and heeded not at murder. They belong to the list of strong-minded but unscrupulous women who have occasionally had so much to do with the darker chapters of history.

As a high-minded woman of intelligence may have the most refining and ennobling influence upon a community, so on the other hand, an unscrupulous but gifted woman is the greatest menace which a community may have.

2. A Pre-election Meditation.

Just as Athaliah plotted to secure the throne of Judah, so evil men are always seeking office and are willing to use any means that will enable them to secure it. The emoluments of office are an open bid for office-seekers. In America unworthy men gain office either because of the indifference of good men, or because of partisanship, or both. In this country, the responsibility for evil government lies wholly with the people. It is the American's business to nominate only qualified and honest men for office, and he is morally bound to support only such by his ballot. Let no blare of campaign trumpets deafen our ears to this truth.

3. A Patriotic Priest.

Jehoiada was no mere reciter of prayers and chanter of psalms. He was a man whose first interest was that God's will should be done among his people. But he knew how to await his opportunity and to prepare the people for it.

Mere blatant condemnation of evil and of evil-doers does not cause righteousness to prevail. The rip-saw business, which so strongly appeals to a certain kind of self-styled reformers, accomplishes little. This priest knew that at heart the people want to do right. Like our Master, he trusted the people. But Jehoiada did more than simply believe in them. Having gained their confidence, he quietly organized them to accomplish the divine purpose. We need more Jehoiadas among the priests of the Lord today.

LESSON 46, NOVEMBER 13, JOASH REPAIRS THE TEMPLE.

2 Kings 12: 4-15.

Golden Text: "We will not forsake the house of our God." Nehemiah 10: 39.

1. Dishonest Priests.

What a disgrace to religion is a dishonest minister! What leads to dishonesty? Well, just because a man is a minister, people often trust him much farther than they will anyone else; so that if he is weak, the great temptation destroys him. And then ministers are usually incapable of handling any considerable sum of money. They do not mean to be dishonest, but they have no training for their responsibility. Again ministers are at times so poorly supported that they are tempted to divest funds from their intended use. This is what the priests under Joash seem to have done. And then, where there are positions of power and influence, unscrupulous men will seek them, and of course the calling is disgraced by such representatives.

2. The Golden Text.

Usually there is no better index to the character of a community than its churches. Where saloons and other places of evil abound, the churches are sure to be inferior. Where the churches are well kept and the interest in them is strong, evil is put to flight. The church to-day needs to emphasize its own importance to a community. As a mere police force, it is worth much more than the cost of its support. A flourishing Sunday school was established in one of the roughest quarters of a great city. As a result several policemen were removed from that precinct. Where God is brought close to the people and his house kept in honor, righteousness prevails.

3. Raising Money for Church Uses.

Because the priests of Joash's day could

not be trusted is no reason why a church should depend upon a box with a hole in the lid for its revenues. Nevertheless the church always has depended and doubtless always will depend largely upon free-will offerings. The church must not depend for its chief resources upon taxes, pew-rents or direct assessments. It must depend upon the consciousness of its members that they are "stewards of the manifold grace of God." Only as men recognize their offerings as a means of expressing their gratitude to God do large offerings ever come into the sacred treasury. And moreover it is only thus that men are ennobled by their gifts.

LESSON 47, NOVEMBER 20, ISAIAH'S MESSAGE TO JUDAH.

Isa. 1: 1-9, 16-20.

Golden Text: "Cease to do evil; learn to do well." Isa. 1: 16, 17.

1. The Horrors of Sin.

The steady decline of a people given over to sin is one of the greatest surprises to sinners themselves. Even these many fail to perceive "the exceeding sinfulness of sin." To the clear vision of the prophet sin appears as the rebellion which defies God, (vs. 2, 3), as the microbe which fills the body with hideous disease (vs. 4-6), as the devastating pestilence which leaves a country desolate (vs. 7, 8). This is a true picture of the effects of sin to-day. The depraved faces of those who frequent saloon-row, and the awful diseases of those who inhabit prostitution-alley, together with the poverty which has come upon them in a land of plenty, testify loudly to the truth of the picture which the prophet has painted.

2. An Omission.

The lesson committee has omitted one of the most significant parts of Isaiah's message to Judah in verses 10 to 15. These Israelites were doing what so many good church people have so often done. They were offering elaborate sacrifices and keeping up an imposing ritual service, thinking thereby to keep the favor of God. Isaiah's message is, Judah has become another Sodom. Jehovah takes no delight in sacrifices offered by hearts which are busy with frauds and by hands which are unclean with vice. Jehovah hates the solemn assembly hypocritical and unrepentant men. This is the same message that Amos and Hosea delivered to Israel. And we are reminded of the words of Micah: "And what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6: 8).

3. Repentance.

Repentance is the one absolute essential for forgiveness. It is self-evident that the very nature of man's relation to God makes forgiveness impossible without repentance. But what is repentance? It was never better expressed than in the words of the Golden Text.

4. Forgiveness.

The recuperative power of nature is one of its most marvelous mysteries. And the highest expression of this principle of redemption is in the forgiveness of sins. And how the heart of man is lifted up by the realization that "though his sins be as scarlet, they shall be as white as snow." Forgiveness is the recognition of the good that is in man rather than emphasis of his evil. It is the assurance that it is possible to overcome the evil with good.

LESSON 48, NOVEMBER 27, WORLD'S TEMPERANCE SUNDAY.

Isaiah 28: 1-13.

Golden Text: "They also have erred through wine, and through strong drink are out of the way." Isa. 28: 7.

1. Voluntary Insanity.

There is no more pitiable sight than an unbalanced mind. Strong drink unbalances the whole organization. The mind loses control of the body. The mental vision is bleared so that nothing appears as it really is. Maudlin talk is mistaken for wit. Nervous irritation is mistaken for happiness. Contempt of right is mistaken for freedom from duty. Beastly anger leads to violence and murder. Morality is scoffed, and God is mocked and often defied. Moreover continued use of strong drink so breaks up the foundations of manly life that the drunkard will make any sacrifice—not to redeem others, as the normal man will—but to keep up his hallucinations. Where else is insanity so vividly illustrated.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers are undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

2. Error of Judgment.

It seems that strong drink and its consequences were the same in Palestine in Isaiah's day that they have been ever since and everywhere else. Those addicted to strong drink "err in vision and stumble in judgment" to-day. For instance, from an economic point of view. Selling liquor is not really a business, because it not only

adds no economic value to the consumer, but actually destroys his ability to produce. So when corn is transformed into whiskey, it feeds no body, it adds nothing to the physical or mental value of any man, and so the whole business is clearly an economic fraud. This is why all great corporations are today refusing to employ men who drink. This is one argument against the manufacture and consumption of alcoholic beverages upon which temperance people should lay more stress.

3. Hope in the Children.

The hope of the world lies in the proper education of the children. I say education, not manipulation. It is very easy to manipulate children, but it is quite difficult to educate them. For instance, in the matter of taking pledges. For one, I am convinced that more evil than good comes from binding upon children iron-clad life pledges. This is so for two reasons: First, the convictions of the child may not be the convictions of the man, and any course of action not from conviction is worthless. But secondly and chiefly, the children are rarely convinced. Children act largely upon the convictions of their parents and teachers, not upon their own. If a child out of his own deep conviction makes a pledge it is well worth while. Every other pledge is nothing but a temptation.

The method of the prophet is that of education—"Here a little and there a little"—until the child's convictions are formed and formal pledge-taking is unnecessary.

CORRESPONDENCE

Mt. Sterling, Ill., Oct. 21, 1904.

To the Christian Century:

Bro. N. E. Cory and wife have labored with us here four years, faithfully, devotedly. Two weeks ago he resigned his pastorate to accept a position at Augusta, this state. The board and membership reluctantly acquiesced. Bro. Cory preached his farewell sermon last Sunday night to a crowded house—even chairs in the aisles being filled.

Special music was rendered and, as a

Send 25 cents to the Investigation committee, publishers, Davenport, Iowa, for Prof. Watson's Illustrated book. Board covers. "Judgment: Christian Science Exposed." Containing extracts from books showing from where all the ideas of Christian science were originally copied, which Mother Eddy calls her own.

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Introduction by ERI B. HULBERT, D. D., LL. D.

Dean of the Divinity School, University of Chicago.

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VI. The Status of Alexander Campbell's Fellowship with the Baptists.
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VIII. The Spread of the "Ancient Order of Things" among the Baptists: Causes and Conditions.
IX. The Separation of the "Reformers" from the Baptists.
X. The Separation of the "Reformers" from the Baptists: Causes.

From the Introduction by Dean Hulbert: "This study is an attempt to relate the story of the early relation and separation of Baptists and Disciples in a scientific and impartial historic spirit, and thus to promote a better understanding between them today. This episode in the history of American Christianity has been dealt with frequently, but usually from the point of view of one or the other body, and with a polemic or apologetic purpose. While the author of this work holds membership in one of the bodies, he possesses that breadth of sympathy and scientific spirit which qualifies him to deal with his subject impartially. He has stated the facts in the case without fear or favor, and has not hesitated to draw conclusions favorable or unfavorable to either side where the facts have warranted them."

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high tribute of respect to Bro. and Sister Cory, the Methodist minister, Bro. N. M. Rigg, dismissed his congregation, and all adjourned to our house of worship. Bro. Rigg assisted in the services, and the fellowship was complete. Our dear pastor and his wife left Thursday for their new home. May the blessings of God attend them. We are now without a pastor, but will not cease to hold our church meetings, until a suitable one can be secured.

NORTHEAST IOWA.

Charles City, Ia., Oct. 24, 1904.

The Iowa Christian Convention has rented the Universalist Church and put me in charge of the work here.

Charles City has been one of the hardest fields in Iowa.

We began here Sunday, Sept. 25; found everything dead, except C. W. B. M., and they had not met for two or three months.

We preach here half time and at Maple Park the other half.

Reorganized Bible school Oct. 2; have seventy-five enrolled. Prof. Johnson of the high school is our new superintendent. He has ordered his letter from the M. E. church and will unite with us. His father is an elder in the Church of Christ.

Reorganized Aid Society of twenty-three members.

Reorganized Christian Endeavor Society of ten members; will be at least twenty-five.

Had five additions by letter Sunday—People who had been from two to ten years out of active church work.

The church at Marble Rock will reorganize a C. E. society next Sunday.

The church at Nora Springs has not as yet secured a minister.

Bro. D. L. Norris of Clarksville writes me of a baptism there Thursday evening.

The Mason City people are celebrating their thirteenth anniversary this week and trying to pay off an \$8,000 debt upon the church. Bro. W. W. Burks is leading them on to victory.

The church at Greene, Ia., expects to

be supplied by a student from Drake at least for a time.

Bristow is still pastorless, we understand.

We are informed that the new church at Waucoma is undergoing many hardships.

Sister Franc Elley of Nora Springs, one of the sweetest singers in northern Iowa, is conducting the singing at the Charles City church.

Bro. Salmon of Coggon has been assisting in nine very profitable meetings at Alburnette, where Bro. Shoemaker preaches.

Preached at Greene Sunday afternoon to a fine audience. A Sister Hartz was visiting there and assisted us in the service by singing a very beautiful selection.

Bro. Davy of Mason City, who, as a traveling man, makes glad our little churches by his words of love and good cheer and his sincere devotion to the unrevised and unrevisable creed, visited us last week.

G. A. HESS.

PLATTE CITY, MO., CHRISTIAN CHURCH NOTES.

By Louis S. Cupp, Pastor.

The Mitchell-McVay revival at the Christian Church has proven one of the most successful meetings in the history of the church. The audiences, despite the changing conditions of the weather,

On another page of this issue of The Christian Century will be found an advertisement of "Successful Poultry Culture for Pleasure and Profit," by Clarence Ward. This little work promises to be valuable to the amateur for whom it is especially written. With his years of experience in poultry culture Mr. Ward is well qualified to write such a book. It is arranged in chapters, printed on heavy enameled book paper and well illustrated. Mr. Ward offers to send the book on ten days' approval free of charge for examination without expense except postage. This is certainly a very liberal offer, and we hope our readers interested in this line of work will take advantage of it.

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The Christian Century Co.

358 Dearborn Street, Chicago, Illinois

have been large from the first, the interest deep and the number of additions have more than fulfilled the expectations of the church. The field has been carefully gleaned by past evangelists and the church is to be congratulated on the splendid results.

The plea of the Disciples has been presented in such a kind and liberal spirit that all hearts have been won and Christian brotherhood has been given a new meaning. The meeting has left a fine spirit in the community.

The singing by Prof. McVay has been a rare treat. He has a fine tenor voice and uses a well selected class of music. He is a graduate in vocal music from the Nebraska Conservatory of Music.

Mr. Mitchell served as a pastor for ten years before entering the evangelistic field. His pastoral and evangelistic work has been in cities of the East and West.

Clarence Dumont Mitchell and Charles E. McVay closed a three weeks' meeting here last week, with twenty-four additions, seventeen confessions, one from Presbyterian, two reclaimed, four by letter. The field had been thoroughly worked over before, having had 200 additions here since Oct. 1902, so this was a great meeting. Mitchell is one of the ablest evangelists I ever worked with.

Obligation always balances opportunity.

OSKALOOSA, IA., NEWS ITEMS.

Daniel George Cole.

Oskaloosa is a college town in every sense of the word. Formerly the seat of Oskaloosa College, it is now the home of its ambitious successor, Iowa Christian College.

The founders of the last-named school, while not intending to plant a denominational college, were nevertheless loyal to our plea in giving it the name of "Christian College." Of course they had to add the prefix "Iowa," which, while not scriptural, is nevertheless sensible and is used to distinguish between some of our other excellent Christian colleges.

A literary society has been formed and bids fair to grow. The members of the faculty are members of our church with one exception, and is made up of the following professors: Charles J. Burton, Ph. B., president and professor of the Bible; A. A. Hibner, principal of the business department and teacher of German; Prof. Nicholson, English branches and mathematics; Miss Emma J. Camp, M. A. (Bethany), professor of Ancient and modern languages; Mrs. Della B. Davies, music; W. L. Anthony, chancellor; Miss Eva M. Burton, principal of preparatory department.

Young men of limited means can obtain a good ministerial course here, and others can make up their grades either during regular sessions or during the summer term.

Oskaloosa is a fine city of over 12,000 and offers many advantages to students. It is also the seat of Penn College, an excellent Quaker institution. We have a beautiful church here. Bro. Stephen H. Zendt is our pastor and is an enthusiastic, cultured and capable minister. One was added to the church at a recent service, by baptism.

During the absence of Bro. Zendt at the national convention, Prof. A. A. Hibner preached at both services on Lord's day, Oct. 16.

Our church expects to hold a rousing meeting. The pastor will preach and be assisted during the revival by a pastoral helper.

Bro. Zendt preached an excellent sermon on "Enthusiasm" before leaving for the convention and it is believed that this enthusiastic graduate of Eureka will come home full of courage for his best work after hearing the good things at the convention.

Lashes of persecution may be the stripes of promotion.

\$18.00 First Class; \$16.00 Second Class.

Chicago to New York via Pennsylvania lines; train, the Keystone Express; leaving Chicago daily at 10:05 a. m., arriving New York at 3 o'clock the next afternoon. Coaches and sleepers Chicago to New York for all classes of passengers. Ask for tickets reading over the Pan-Handle Route to secure these rates. For full particulars, write C. L. Kimball, assistant G. P. A., 2 Sherman street, Chicago.

SPECIAL OFFER

HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION has met with such universal favor and we have such confidence in our brethren that we offer to send a copy of this valuable book to any preacher or church officer for examination, who will make a public announcement in regard to it. SINGLE COPY ONE DOLLAR; FIVE COPIES, \$3.00 De Luxe Edition—A BEAUTIFUL GIFT—\$2.00.

BATTLE CREEK SANITARIUM

BATTLE CREEK, MICHIGAN

The Battle Creek Sanitarium, shown in the accompanying cut, is a place where sick people get well by returning to natural habits of life and the use of simple, natural agencies, such as baths, massage, applications of electricity, out-of-door life, sun baths, applications of electric light, the actinic ray, the X-ray, and various other scientific methods. Most chronic maladies are the result of wrong habits of life, wrong eating, neglect of exercise, improper dress, and the unnatural life which civilization has imposed upon us. There are many remedies which afford temporary relief from the various unpleasant symptoms connected with chronic diseases, but radical cure and complete restoration to health requires a return to natural methods of life as far as possible.

The Battle Creek Sanitarium is a sort of a "health university," where sick people are taught what to eat, and how to eat, and are trained by carefully graduated exercises. The baths administered by skilled attendants are delightfully refreshing. There is nothing like a electric-light bath followed by a refreshing spray and a skillful rubbing and kneading of the muscles to make one feel brand new. Brain fog, indigestion, nervousness, sleeplessness, neuralgias, biliousness, chronic constipation, rheumatism, in fact almost all chronic disorders, yield to the powerful influence of those natural methods which employ the forces of nature. The power that creates is likewise the power that heals. There is not one law for the well man and another one for the sick man. All are subject to the same laws. All healing is divine healing. The sick are healed through the operation of the same forces by which all the processes of life and growth are carried on.

The Battle Creek Sanitarium system is unique, not because it offers any secret methods or panaceas, but because it presents a thoroughly organized system in which proper diet, combined with baths, exercises, and all that pertains to the proper conduct of life together with all rational methods which are known to modern scientific medicine, are brought to bear upon each individual case at one and the same time thus effecting results which cannot possibly be secured under less favorable conditions.

For those who are exhausted by excessive labor, physical or mental, the treatment begins with rest, later followed by carefully graduated exercises. Those who are already bedridden are at once subjected to the influence of measures for increasing strength. The Swedish system of



gymnastics, the most scientific known, permits of graduation to the needs of the very feeblest invalid. Careful microscopic, chemical and bacteriological analyses of the stomach fluids obtained after a test meal, disclose the actual state of the stomach in cases of chronic dyspepsia, and furnish accurate data for the regulation of the diet. A complete new system of diet is presented in place of the old greasy, indigestible, nauseating mixtures for which the patient has lost his relish. New and tasty combinations, new flavors, delicate, delicious, and appetizing, arouse the stomach to renewed activity and cause the digestive glands to pour out an abundance of active digestive fluids which readily make healthy blood out of the

specially prepared foods, every one of which is made with reference to nutritive value and ease of digestibility.

The Battle Creek Sanitarium is an unconventional place where fashionable ways are laid aside and everybody seeks by returning to nature and getting in harmony with nature's laws, which are God's laws, to find in the return to natural conditions a return also to health and happiness. Few are disappointed. The success of this institution has been so great that in less than forty years the work, started in a small dwelling house in Battle Creek, has developed to more than a hundred institutions in different parts of the world. The establishment at Battle Creek is the largest and most completely equipped Sanitarium in existence.

The Battle Creek Sanitarium was the first Sanitarium ever organized. It was here that the word "sanitarium" was born, and although there are now many so-called sanitariums, the Battle Creek Sanitarium, and its branches, still remain the only ones in which the system which has made the word "sanitarium" famous, and which has seen such a marvelous development in a single generation, is properly represented and its methods intelligently carried out.

If you are sick and want to get well, thoroughly well, permanently well, write to the Battle Creek Sanitarium for a circular or a copy of the "Battle Creek Idea," which will give you a whole lot of interesting things to think about.

**Address THE SANITARIUM,
Battle Creek, Mich.**

NORTHERN CALIFORNIA.

I want four preachers to look after weak churches and five or six to do evangelistic work. Can promise \$1,000 to \$1,500 a year upon the following conditions: Must be of good character, reasonable ability, anxious to help win California for Christ, willing to work and live in a home with fruit all about, and having \$1,500 or \$2,000 to invest in such a home.

Four weak churches within easy reach of our Christian colony in San Joaquin county can pay \$200 or \$300 a year for Saturday and Sunday work. The other five days a week on your 10-acre fruit farm in our colony will make up your living and part of the year you can rest.

Thirty-seven of our fifty-one county seats are open to the planting of the primitive gospel. An evangelist can storm one of them six months each year and plant a church while the other six months he works on his home in the fruit and makes his year's salary.

If you can meet these conditions then I am willing to help you. Our state board can't do it because our treasury is worse than empty, but I am anxious to see this work done and so suggest the above. Why not help us plant churches and at the same time get a good, pleasant, profitable home in this matchless climate?

J. P. DARGITZ,

Corresponding Secretary.

63 Flood Building, San Francisco, Cal.

Feed Babies

properly and they will be healthy and strong. The proper way to feed a baby, next to mother's milk is by the use of Borden's Eagle Brand Condensed Milk. It offers the maximum of digestibility, thus avoiding the troublesome diarrhoeas and colics of infancy.

Among the New Books

THE Early Relation and Separation of Baptists and Disciples," by Errett Gates, D. D., Ph. D., associate in church history, Chicago University.

This latest volume from the Christian Century Company is really one of the most, if not, indeed, the most, satisfactory presentations of the origin of the Reformation movement under the Campbells and their co-laborers. It is a historical statement of the efforts to restore the "ancient order of things," which originated among the Seceder Presbyterians, but shifted to the Baptists, because among them was found the most in common, and the freest people of the age. While it is made plain in this narrative that the opposition was strong among many Baptist churches and associations, still the fact that whole churches and the larger part of some Baptist associations came over to the Reformation, including not a few of the most eloquent and successful preachers of that period, affords abundant proof of the spirit of freedom alive in the great new western world. The region of greatest activity was Western Pennsylvania, Kentucky and the "Western Reserve" in Northern Ohio.

The principal sources of information are the "Christian Baptist," the "Millennial Harbinger," "Memoirs of Alexander Campbell," and "Life of John Smith," with other historical documents. The quotations are made with rare good judgment, and the narrative is carried forward easily and with remarkable self-

restraint. Indeed, the impression of fullness of knowledge and fairness of spirit is one of the delightful characteristics of this unusually compact volume. Its evident fairness to all concerned will commend it to the open-minded reader. It will serve to set the work of the "Reformers" in a true light, without doing injustice to the Baptists. It shows, in fact, what large numbers, then as now, seem not to have learned that in the great fundamental and formative principles of the movement for the restoration of the "ancient order of things," the Baptists and Disciples have much in common. While the separation was unfortunate, but perhaps unavoidable in that period, it will be quite generally agreed that "since the separation the two bodies have undergone modifications that have brought them nearer together. There are many enlightened individuals in both bodies in the present time, who occupy practically the same position on these questions which were in serious dispute seventy-five years ago." On the other hand, it must be sadly confessed that "there are extremists in both bodies who are just as far apart as ever."

A frank statement such as the author makes of the causes that led to the separation affords the best basis for mutual understanding and final reunion on the common ground of "one Lord, one faith, one baptism."

In the space of 124 pages the author has succeeded in making a really admirable presentation of one of the most in-

SAVE YOUR EYES



THOUSANDS of blinded people stand ready to-day to testify to the truth of my warning "neglect means blindness." If they had given their eyes the attention they deserve when first they noticed the spots, acums, strings or cobwebs, or when their eyes commenced to water or grow weak, they would have saved their sight.

The Madison Absorption Method cures cataracts, granular lids, eczema, optic nerve diseases and all causes of blindness. Absolutely safe and sure, and can be prescribed and used at your own home. My cure for cross eyes is knifeless, painless and certain. No risk. My latest book and advice is FREE. A postal card will do. Write to-day. Room 373, 90 Dearborn St. **P. C. MADISON, M. D., CHICAGO.**

interesting phases of the reformation, or, more properly, the "Restoration Movement" of the last century. The typographical and press work are certainly superior, the proofreading remarkable for a first edition. The binding is in excellent taste—the work altogether worthy, and thoroughly interesting. Cloth, price, \$1.00.

CHARLES BLANCHARD.

"How Shall We Escape?" In this publication the author, French E. Oliver, deals more in facts than figures. A number of evangelistic sermons appear under this title, all bearing the stamp of true evangelism and old-time religion. Such subjects as "The Nature of Hell," "The Day of Judgment" and "The Heart of God" are produced in a manner to awaken the conscience and dispel indifference. It seems to be the author's chief purpose to put the truth boldly, that it may overcome lethargy of spirit. Being published sermons, delivered by Mr. Oliver at different times and places in the west, there are many of the characteristics of public speech, breathing throughout the enthusiasm of an orator. Nothing sensational is noticeable; nothing but the fire of a man with a burning message. Neglect is pictured as the one sin which hinders the gospel and is Satan's tool, which he uses effectively in these times. "When you neglect the laws of health," says the author, "don't expect the laws to apologize when they administer their rebuke and punishment. Neglect the laws of mind culture and education, but be honest enough not to complain at the laws when through your neglect

you grow up an ignoramus and a mental degenerate. Neglect the cultivation of character, morals and good living by bad thinking and bad living, and you do so at the expense of character, sound manhood and common decency, for, 'How shall we escape if we neglect?' Neglect is the prime minister of death, the vicergerent of hell! * * * Hell is as much a part of God's love-story as heaven." No doubt in a many-sided library this book will take its place as a valuable addition. It sounds a note all too low in this materialistic age.

Published by Fleming H. Revell Company. Pp. 228.

Cartaphilus, by O. S. Reed. The Standard Publishing Company, Cincinnati, O.

When a man writes a small book he generally condenses his thoughts into the fewest possible words. When he writes a large book he generally expands his ideas into a large number of words. The writer of this is, therefore, prejudiced in favor of small volumes.

The author of "Cartaphilus" has presented a compact volume of two hundred and twelve pages that is highly creditable and instructive. It is based upon the legend of Cartaphilus, the wandering Jew, and reflects the thoughts and speech of an Armenian Bishop of the thirteenth century, who lived at the base of Mount Ararat, upon the reputed site of the first vineyard planted by Noah after the flood.

The main position of the writer is that America is the nation symbolized in the Bible as restored Israel, and he gives many interesting facts in our history to bear out his contention. He moreover believes that Israel will be converted to Christ in fulfilling the prophecies rather than restored to the land of Palestine.

"The dream indulged by Zionism is a delusion—a literal occupation of Palestine is a forlorn hope. We do not question the fact that thousands of their number will find homes in Palestine, and out of it will come the rabbi of sufficient influence to cast anew the thought of his people in God-planned molds and cause them to see Christ in His beauty, majesty and relationship to the Father."

Taken as a whole, it is refreshing and stimulating and contains enough important matter to be worth several times

Curse OF DRINK

DRUNKENNESS CURED TO STAY CURED BY White Ribbon Remedy.

No taste. No odor. Any woman can give in glass of water, tea, coffee or food without patient's knowledge.

White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Indorsed by Members of a Woman's Christian Temperance Union. Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Write to Dr. W. R. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered.

White Ribbon Remedy sold by druggists everywhere also sent by mail in plain package, price, \$1.00.

the price of the book, even if its main contentions are not accepted by the reader. Z. T. S.

"Evidence of the Resurrection of Jesus" is a neat pamphlet containing two addresses by O. D. Maple before a jury who decided the case. 10 cents each; \$1 per dozen. Address The Free Press Company, or O. D. Maple, Mt. Pleasant, Iowa.

Ancient Sermons for Modern Times, by Galusha Anderson and E. J. Goodspeed. Chicago: The Pilgrim Press; pp. 157.

Five sermons of Asterius Bishop of Amasia are translated from the Greek of the age of Chrysostom and given an English dress. Asterius lived about 375-405 A. D., and his sermons, such as have survived, give an interesting presentation of pulpit utterances in that period. The discourses in this little volume deal with the Rich Man and Lazarus, the Unjust Steward, the sin of covetousness, the celebration of the new year, and divorce. They are admirable models of pulpit style and Biblical preaching.

Japan of To-day, by James A. B. Scherer, Ph. D. J. B. Lippincott Company, Philadelphia. Twenty-eight illustrations (two in colors) from drawings from native artists. Handsomely bound; price, \$1.50; net postage, 15 cents extra.

Those who have read "Four Princes," or "The Growth of a Kingdom," by the author of Japan of To-day, may well anticipate a literary treat in the latter book. We had hardly expected, however, anything so charmingly readable, so delightfully interesting, so vivid and lifelike as Mr. Scherer has given us in this beautiful and attractive book. No one who tries to be up-to-date should fail to read it. Mr. Scherer resided in Japan for many years as an educational worker, and his book will do more to convey an adequate sense of Japanese character and what painters call "atmosphere" than any other single book. As one has said, Dr. Scherer, "writes from within" and shows how frequently the Japanese customs are opposite our own.

You take up a book and find that it

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer

WISE WORDS TO SUFFERERS

From a Woman of Notre Dame, Ind.



I will mail, free of charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about 12 cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—this is all I ask. It cures all, young or old.

If you feel extremely nervous, as from approaching danger, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness; or if you are suffering from any so-called Female Complaint, Tumors or Growths, address Mrs. M. Summers for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Female Complaints of any nature in young ladies. It will save you anxiety and expense, and save your daughter the humiliation of explaining her troubles to others. Vigor and health always result from its use. Wherever you live I can refer you to well-known ladies of your own State or county, who know and will gladly tell any sufferer that this Home Treatment really cures all diseases peculiar to the sex, thoroughly strengthens relaxed muscles and ligaments which cause trouble, and makes women well. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, :: :: Box 42, Notre Dame, Ind.

In writing above advertiser, mention this paper.

Sulphur Baths

Their benefits have been recognized for centuries in skin diseases and rheumatism.

Glenn's Sulphur Soap makes a copious lather and is the only fine toilet soap that contains enough pure sulphur to produce an effective sulphur bath.

Be sure and get the genuine

Glenn's Sulphur Soap

25c. a cake at all drug stores or mailed for 30c. by The C. N. Crittenton Co., 115 Fulton St., New York.



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BELLS Sweet Tones
American Far sounding
durable.
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FREE CATALOG. NORTHVILLE, MICH.
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Make \$3 to \$10 a Day

Fitting glasses. Easily learned.
Our 8-page **FREE EYE BOOK**
tells how. Write for it today.
WICKSONIAN OPTICAL COLLEGE, Dept. 108, Jackson, Mich.

begins where ours ends. The word "finis" coming where we put the title page, while the foot notes are printed at the top, the lines running downwards instead of crosswise, and from right to left instead of from left to right. You go to a dinner, it is served on the floor and the first course is dessert. You go for a ride and find that the horse will let you mount only from the right-hand side, and that he will insist on standing backwards in his stall, with his head thrust out through the door and his tail where his head ought to be. Boats are hauled on the beach stern first. The sailors will not say "northeast, southwest," but "eastnorth, westsouth." Nurses carry children not in their arms, but upon their backs. Carpenters pull their planes and saws instead of pushing them; yet when they use that awkward tool, the adze, comically true to the principle of contrariety, they cut from themselves instead of towards themselves. The first time I saw a carpenter using an adze I had to laugh, but when I told him why, it was his turn to laugh. "Why," said he, "how perfectly absurd, to chop towards yourself would be to cut yourself."

The book is not only valuable because of the war between Russia and Japan, but will have a constant value to those interested in Christian missions. We commend this excellent work to our missionary societies, as well as to the general reader.

Wanted: A business partner in conservatory and expression school. Must be an educated man or woman of parts. Must be able to put something into the business. Christian Conservatory, Monroe and Francisco sts., Chicago.

CANCER CURED

WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,
Eczema and all Skin and Female Diseases. Write
for Illustrated Book. Sent free. Address

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CHICAGO

First Church—We have had the pleasure recently of listening to a very interesting and helpful address by Prof. F. V. Irish. Every department of the work is up to a good strong standard again. Six persons have been added to the church during the month—four by baptism, two otherwise.—Guy Hoover.

There were two added by letter and one by statement at Douglas Park church to-day (Oct. 30). In the evening we united our service with the Douglas Park Congregationalists at their church, the occasion being the farewell service to their retiring pastor, Rev. A. J. Francis, who goes to Indianapolis.—C. L. Waite.

Dr. Bruce Brown, so well known as the pastor of the North Side Church for several years, on last Sunday evening, Oct. 30, preached his farewell sermon. A preacher of the Gospel whose whole life corresponds with the highest conception of his message to his people, is "a gem of purest ray serene." While never seeming to be extraordinary, his aim for himself and others is high and wholesome and exemplary, and in the long run a good work is done—a noble mission is fulfilled and God is glorified in the solid betterment of his creatures.

The second star attraction under the auspices of the C. C. C. C. E. Union at the Central Y. M. C. A. auditorium Oct. 18 was given by the heads of the departments of the Christian Conservatory of Music, namely: Dr. Edward Amherst Ott, reader; Mr. Frank B. Webster, baritone; Mr. Fritz N. Huttman, tenor; Mr. Max Kramm, pianist; Mr. Earl R. Drake, violinist. From the first number to the conclusion of the last, the performance was of the highest order of art. The delight of the large audience was evidenced even to an unreasonable degree by their persistent clamor for "More and more." Surely the standard raised so far in this series of entertainments is decidedly and popularly high.

Plan Evangelistic Campaign.

Thirty members of the Christian Ministers' Association attended a meeting in the Grand Pacific hotel yesterday morning and continued preparations for the proposed evangelistic campaign. The proposed campaign of evangelization will begin Jan. 8. Rev. J. R. Ewers, Rev. W. G. Kindred and Rev. J. C. Wilson were appointed to prepare the programme.

FOREIGN SOCIETY'S AFTERMATH.

Total Amount.—The whole amount received since the organization of the Society in 1875 is \$2,244,151. Our people could give this amount in one year and be all the richer and better for having done so.

Payments.—Last year the payments for the work in all fields amounted to \$209,313. This is the largest outlay in the history of the Society in any one year.

Bequests.—Only \$1,088 was received from bequests last year. The preachers should preach one sermon each year upon the duty of Christian people remem-

A Companion.

A delightful little traveling companion, indispensable to many who travel, are the "Little Comforters"—Dr. Miles' Anti-Pain Pills. By their soothing influence upon the nerves of the brain and stomach, they prevent dizziness, sick stomach and headache—car sickness.

Dr. Miles' Anti-Pain Pills

cure all kinds of pain quick and sure, are perfectly harmless and do not affect you in any way, except to soothe the nerves and cure pain. For real comfort never enter upon a journey without first securing a package of these "Little Comforters."

"I am pleased to recommend Dr. Miles' Anti-Pain Pills. They not only cured a chronic headache, but since, if my head shows a disposition to ache, one Tablet stops it. I give hundreds of them to sufferers on trains, and derive much satisfaction from the relief they afford."—M. H. CHARTUS, Traveling Salesman, St. Louis, Mo.

The first package will benefit, if not the druggist will return your money.
25 doses, 25 cents. Never sold in bulk.

bering the causes of Foreign Missions in their last will and testament.

Preachers.—A large number of preachers are coming to have a vital interest in world-wide missions. As they teach, so the churches will act.

Bible College.—Nearly \$25,000 has been received during the past year for a Bible College at Jubbulpore, India.

What Is Daus' Tip-Top?



TO PROVE that Daus' "Tip-Top" is the best and simplest device for making 100 copies from pen written and 50 copies from typewritten original, we will ship complete, duplicator, cap size, without deposit on ten (10) days' trial. Price \$7.50 less trade discount of 33%, or \$5 net.

THE FELIX GB DAUS DUPLICATOR CO.
Daus Building, 111 John St., New York City.

COPPER CURES CONSUMPTION

It is Believed by Noted Physicians that a Specific Treatment for This Dreaded Malady that has Baffled Their Skill for Centuries Has at last been Found.

It has been found that a solution of Salts of Copper will destroy the germ that causes Consumption. One drop of Copper Solution will destroy myriads of consumption germs. Government authorities at Washington advise the use of Copper Salts to purify the water used by cities to free it from diseased germs. No diseased germ can live in the presence of copper solution or in blood that has been saturated with it.




DR. G. F. SNYDER.

Hundreds of seemingly hopeless cases have been cured by this treatment. One of the first physicians of prominence to adopt this new method of treatment was Dr. Gardiner F. Snyder, of Grand Rapids, Mich., who is widely known as a specialist of lung and germ diseases. He uses Oxone which is prepared from salts of copper in combination with other remedies. Oxone gets the copper into the blood without the slightest danger and without harmful effects, which means death to every consumption germ. This is what Dr. C. H. Bull, a prominent Grand Rapids physician, former lecturer on principles and practice of medicine, Grand Rapids Medical College, says of Oxone; write to him and ask him if it is true.

I am confident that with salts of copper as combined in OXONE the long hoped for cure for consumption has been found. My opinion is based on my own experience and the unqualified indorsement given OXONE by reputable physicians who have used it in their practice.

Believing that the people are entitled to know of such a production of science, Dr. Snyder has established a distributing depot and is sending out free treatments all over the world. All consumptive sufferers should write for a free trial treatment, which will be sent them absolutely free. This opportunity offered consumptives to test the treatment in their own home, free of cost, should not be lost. In salts of copper we have a true, earnest promise of cure and a strong hope of banishing forever from our land this awful plague.



CHRISTIAN COLONIES In California

Good Homes for Good People

Full bearing orchards in best part of Central California sold in 10 acre lots. Bank will loan \$4 of purchase price at 6%, if desired. Each lot will support a family giving a net income of \$1,000 to \$3,000 per year. Piesan's work in fruit, Peaches, Pears, Prunes, Table Grapes, Oranges, etc. Very best of soil, water, fuel, climate, roads, schools, society and Christian churches. Over 200 families already in correspondence. Exclusive control for a limited time. Write quickly for full information.

J. P. DARGITZ
65 Flood Bldg. San Francisco, Cal.
(Mention the Christian Century)

THE CAUSES OF CYNICISM.

Cynicism is never a native quality of the mind; it always has its birth in some unhappy experience. The young man finds that the girl who has gathered up for him all the harmony and melody of earth rings hollow at the test; and he drops his lyrical language and becomes cynical of women. The citizen of Boston has naturally grown cynical of newspapers. The candidate for public office who has been definitely retired to private life by being "knifed" at the polls distrusts party politics. A man publishes a novel and thenceforth is cynical of the publishers of novels. Yet these misfortunes have their salutary aspect. The disappointed lover, generalizing bitterly upon the sex, is not always implacable; a cooler judgment tempers and restores his passion, gives it another object, and so guides him to a safer, if less gusty and emotional, love. The citizen of Boston, the betrayed candidate, the blighted young novelist, all have for their condition, even though they know it not, a valuable compensation; for the very event that has brought them to this pass of reasonable cynicism has stirred their indignation; yes, in spite of their seeming inertness, indignation is now smouldering.—Arthur Stanwood Pler, in the February Atlantic.

Apocryph of the recent Mormon investigations Miss Thompson was explaining to her pupils the three different stages of matrimony.

"You see, children," she said, "When a man has one wife and only one, the case is said to be monogamy; when a man has two wives, bigamy, and when a man has more than two wives, polygamy. Now, Frank," she continued, "will you please explain, as I have done, these three forms of matrimony?"

A diminutive lad arose to his feet and began thus:

"When a fellow has two wives it's called bigamy; when he has more than two it's polygamy; but when he only has one wife it's monotony."

ONE-HALF NEW SONGS THAT WILL NEVER GROW OLD.
ONE-HALF OLD SONGS THAT WILL ALWAYS BE NEW.

Devotional Songs

By these famous composers,
Dunson, Kirkpatrick
and Main.

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THE MICROSCOPE HABIT.

"I suppose science is a great thing," said Mrs. Barker with the doubtful tone of one venturing into unfamiliar regions, "and all these new-fangled fashions of investigating is useful, but seems like we haven't much peace at our house since John's taken to looking at everything through a microscope. The water ain't pure, the vegetables is inhabited, and all the wholesome, comfortable things that we've enjoyed and been thankful for all these years is discovered to have specks and spots and wigglers till 'most everything is spoiled."

But the microscope habit is still worse when it invades the moral and spiritual realm. There are those so addicted to it that they are constantly turning the glass upon their fellows and all their doings, and exclaiming over the defects that keen scrutiny can bring to light. The home life that looks so beautiful has its flaws, after all; the kind deed that is so helpful holds its alloy of selfishness. The one whose example stirs to emulation is far from perfect in all directions. There are mixed motives to be discovered, if one looks closely enough, in the teacher whose words thrill and uplift those about him. Friendship, philanthropy, and faith, all are subjected to the ever-ready glass, and all pronounced imperfect. The trouble with the microscope people is that they only spoil what we have; they never substitute anything better.—Forward.

Two Views of the Case.

It has been wisely said that there are two views of life—the view of the worker and the view of the parasite. The latter looks at his own needs, and says, from this personal point of view, "The world owes me a living." The worker looks, instead, at the needs of the community, and says, unselfishly, "I owe the world a life."

The results of these two views are, of course, characteristically different. The idea that the world owes us recognition, reward, admiration, sympathy, has the natural effect of leading us not to do things unless we receive these benefits. We are hurt and disappointed if our virtues are not applauded and our claims granted. Our whole life is planned on the basis of value received or to be received by us; and our estimate of our own value, and the world's obligation to us, is not a low one. If the world—as usually happens—does not appear to think that it owes us anything in particular, what bitterness we feel and express! "The world owes me a living," is the motto of the soured and discontented soul, in the very nature of things.

But "I owe the world a life" is a motto that means, on the other hand, ungrudging effort, with no craving for prizes or applause. No young man, no young woman, ever set out with this view and was disappointed in life. Nor is the world ever blind, in the end, to the value of such true living. Gratitude comes, and recognition. But if it did not come, the soul would not need it, in the joy of fulfilling its debt and its destiny. When we thus serve God and man, we learn, rejoicingly, the truth of the poet's saying: "Thou shalt find by hearty striving only, And truly loving, thou canst truly live," for, as we give ourselves, life grows ever richer.—Forward.

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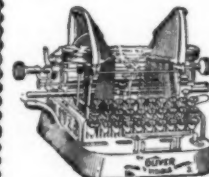
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A SMILE OR TWO.

From Lippincott's Magazine.

The subject at the kindergarten that day was "The Farm." After greeting the children the teacher said, "Now, let's all play we are chickens." So they did, and there was a great cackling and crowing, until suddenly the teacher espied a little fellow standing very quietly in a corner with his hands thrust in the depths of his pockets. "Why, Willie, what's the matter? Come, you must play you're a big rooster. Come, flap your wings and crow." With a look of intense disgust the answer came, "Sh! I'm layin' an egg!"

* * *

The family was planning at the breakfast table to attend, later in the day, the funeral of a deceased neighbor, but Isabel, aged six, was, very much to her distress, to be left at home.

"But I've never been to a funeral, the little girl pleaded. "I want to go to one just dreadfully."

"Never mind, Sis," said the little maid's brother consolingly, "perhaps you can go to your own some day."

"Well," flashed Isabel indignantly, "If I don't have a little practice I shan't know how to behave even at that one."

* * *

A little girl whose thoughts were largely centered on heavenly things—as the thoughts of imaginative children of a certain age are apt to be—had been talking with a friend of her mother's about the location of the abode of the blest.

"Who lives in heaven?" the woman asked, for the sake of drawing out a few more of the child's ideas.

"God—and my great-grandmother," was the somewhat startling reply.

* * *

A young lady but slightly versed in culinary arts armed herself with a cook book and entered the kitchen with the avowed determination of making a cake. A half-hour later she was found tired, but flushed with success and beating furiously, while seven plates with foaming contents stood in a row on the table before her.

"And what are all those?" she was asked.

"Why, those are the rest of the eggs. There were eight of them and the recipe said to beat them separately. It was hard work, but I'm almost through now," she added triumphantly.

* * *

Bridegroom—"Sweetheart, don't you wish to go to the Fine Arts' building?"

Bride—"Do you?"

Bridegroom—"If you do, I do."

Bride—"I do, if you do, dear."

Bridegroom—"Well, just as you like."

Bride—"No, no; just as you like. If you wish to go, then I wish to go. If you don't wish to go, then I don't wish to go."

Bridegroom—"Well, I don't wish to unless you wish to."

Bride—"I don't wish to unless you wish to." Do you wish to?"

Bridegroom—"If you wish to, dearest."

Bride (timidly)—"Well, let's go."

Bridegroom—"Are you certain that you wish to go? Don't go unless you wish to."

Bride—"If you wish to, I wish to."

Bridegroom (timidly)—"Well, let's go."

And when they had finished this little dialogue, they sauntered absent-mindedly in the direction of the Pike.

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The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

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AGENTS WANTED.

IMPORTANT ANNOUNCEMENT.

This announcement is made expressly for the readers of The Christian Century and their friends, and we shall hope to hear from all of The Christian Century readers. You need this treatment. Just mention The Christian Century and we will send you something that will make our acquaintance a mutual benefit. We have thousands of testimonials, but they won't cure you. You must try the treatment yourself to get the benefit.

Extracts from A. L. Taber's Letters.

Ashland, Ore., July 10, 1904.

Mr. E. J. Worst:—I enclose express order for another lot of Medicators and Tablets. I am selling more of your goods now than ever before. The Tablets are selling much better than formerly. I have made \$76.30 in the last four days, retailing to individual customers. I can make \$20.00 more, Friday and Saturday.

(Signed) A. L. TABER.

Lake Side, Ore., July 16, 1904.

Mr. E. J. Worst:—I received the goods O. K. I am having some big days. I cleared \$71.30 during the last four days. The other gentleman who has been traveling with me, has given up his picture business and is going to devote all his time to the sale of your Medicators and Tablets. We expect to make some big sales.

Yours truly,

A. L. TABER.

Burns, Ore., July 29, 1904.

Mr. E. J. Worst:—Enclosed find money order for more goods. We just arrived here yesterday and have worked one day and made \$26.20.

Yours truly,
A. L. TABER.

P. S. Mr. Taber has been selling our Medicators and Tablets for four years in California and Oregon. He has sold in that time many thousand dollars worth. He has frequently written me that he seldom makes less than \$12 a day. I mention this in addition to the extracts from his letters on even dates above, to show what an agent can do when he gives all his time to the sale of our goods.

TESTIMONIALS.

Esmeralda, Cal.

E. J. Worst, Ashland, O.

Dear Sir:—For some time I have been troubled with Catarrh, and could hardly sing, but your catarrh inhaler has helped me wonderfully, and it has brought back to me my natural voice, so now I can sing and breathe without any trouble, and I would not take \$5.00 for it if I could not get another.

Respectfully,

MISS MYRTLE BURROWS.

Aguilar, Colo., May 23, 1901.

E. J. Worst, Ashland, O.

Dear Sir:—I have been using your Inhaler for about one month. I have had catarrh and throat trouble for about eight years and spitting of blood in the mornings, which has entirely ceased and I cannot praise it too highly.

Yours truly,

(Signed) H. SOMMERS.

E. J. Worst, Ashland, O.

Dear Sir:—I have received your Inhaler and am much pleased with it. It is worth ten times more than it cost me.

J. JOHNSON, Seattle, Wash.

408 Superior St., Toledo, Ohio.

E. J. Worst, Ashland, O.

Dear Sir:—After one week's trial with your Catarrh Inhalers, no money could buy it if I could not get another.

WM. H. COALWELL.

E. J. Worst, Ashland, O.

Dear Sir:—More than a year ago I bought one dozen Inhalers of you. I take pleasure in saying to you that in every case where I sold the Inhalers, they have done great service to the afflicted, so I will order more.

J. E. EDWARDS, Water Valley, Ky.

E. J. Worst, Ashland, O.

I received your Inhaler Feb. 1st, and I am more than pleased with it. It has done me more good in three days' time than any other remedy I ever used. I would not sell it at any price if I could not get another. I enclose \$2.00 for two more.

Yours truly,

W. H. BAKER, Richland, Kans.

E. J. Worst, Ashland, O.

I enclose \$2.00 for the Medicator. It is the best thing for catarrh I ever saw. I have tried many other remedies but your Medicator is worth more in three days than others are in three months.

Yours truly,

J. D. S. ATKINS, DURHAM, N. C.

E. J. Worst, Ashland, O.

Dear Sir:—I have given your Catarrh Inhaler a pretty thorough trial, and am satisfied that it is all you claim it to be. It has helped my catarrh and also my deafness. I can hear my watch tick in my pocket now, and before I could not. I broke up a severe cold with it.

Yours truly,

F. I. WARD, Bristol, Vt.

Address, I. M. WORST, No. 52 Elmore Block, ASHLAND, OHIO.

